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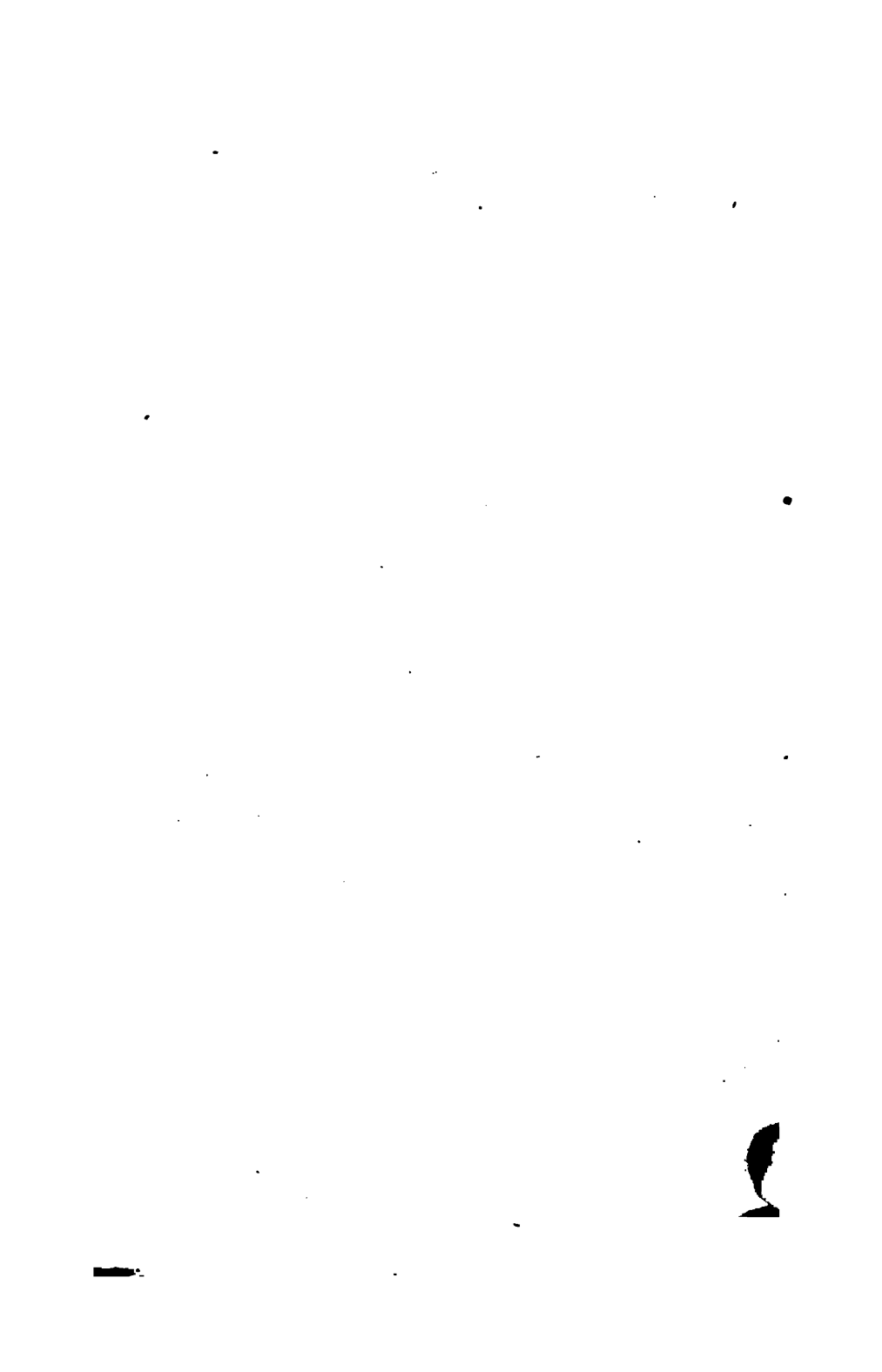
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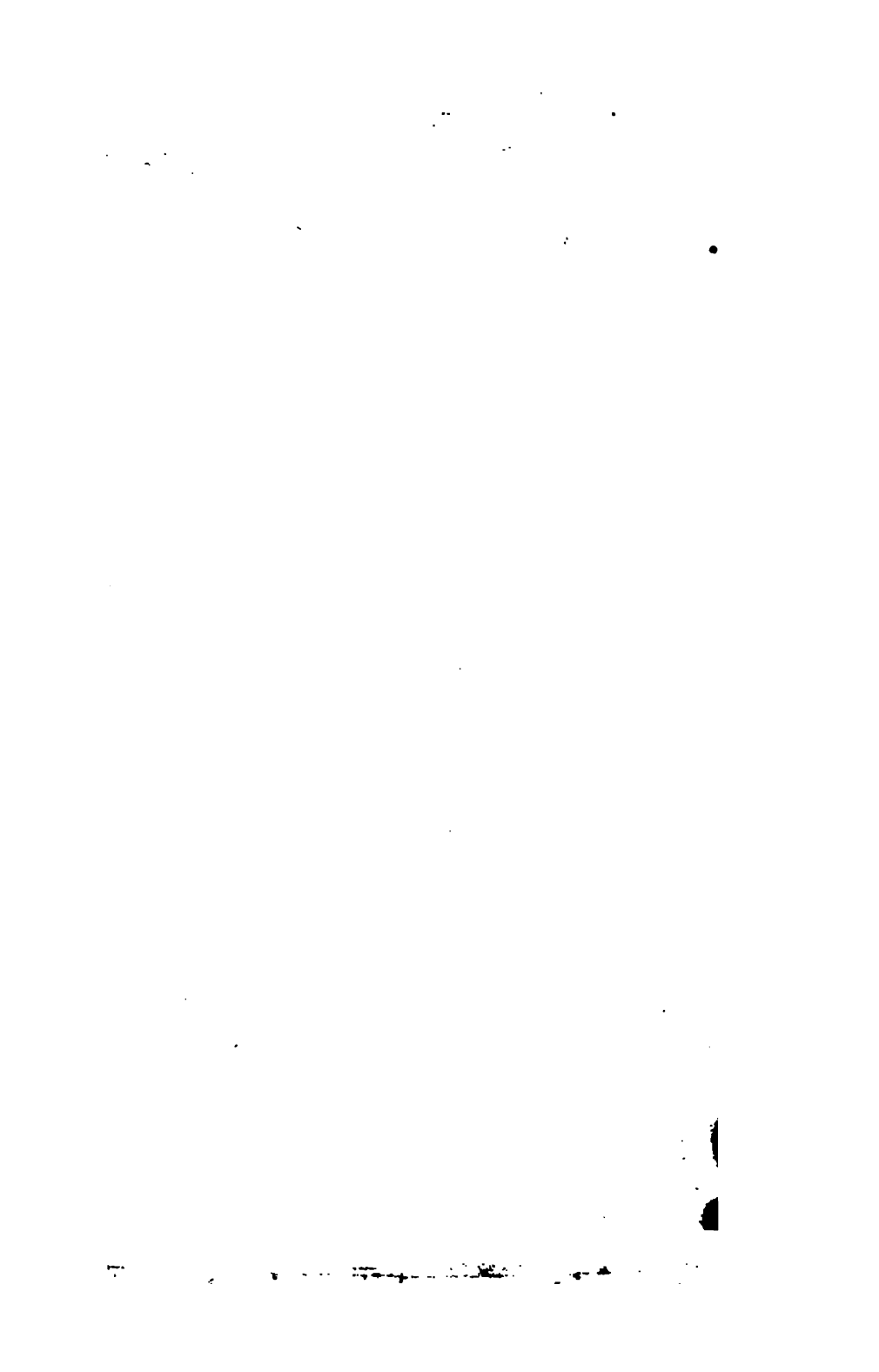


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THE
LECTURES
DELIVERED BEFORE THE
AMERICAN INSTITUTE OF INSTRUCTION,
AT
BATH, ME., AUGUST, 1855,
INCLUDING
THE JOURNAL OF PROCEEDINGS,
AND
A LIST OF THE OFFICERS.

PUBLISHED UNDER THE DIRECTION OF THE BOARD OF CENSORS.

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AMERICAN INSTITUTE OF INSTRUCTION.

TWENTY-SIXTH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

BATH, ME., AUGUST 21, 1855.

THE Institute assembled at 11 o'clock, A. M., in the Universalist Church, and was called to order by the President, THOMAS SHERWIN, Esq., of Boston.

On motion of Nathan Metcalf, of Boston, Messrs. Newton and West, of Bath, were appointed a Committee to aid in seating the audience.

The President then addressed the Association, as follows: —

“Gentlemen of the American Institute of Instruction: —
We meet to-day in behalf of the most important subject that can occupy the human mind. It is a subject of vital interest in matters of legislation, and one which should be held most precious in the eyes of every parent, every true patriot, every sincere philanthropist, every Christian. Education is the basis of success in all material interests. It alone, in some form or other, enables man to provide for his physical wants and conveniences; it alone transforms him from a brute, possessed indeed of intellectual and moral powers yet undeveloped, into a being that embraces in his affections the whole animated creation, that makes the willing powers of

nature do his bidding, points the optic tube unerringly to the hitherto unseen planet, and with the eye of faith looks forward to a glorious immortality. Indeed, may we not say that the great aim and object of our present existence is education? It would be essential to the best interests of man, were this his only state of being; but in view of his future existence, its value becomes incalculable.

“For our own improvement, and for the promotion of the best interests of physical, intellectual, and moral culture, we are now assembled. The present is the twenty-sixth anniversary of this Institute, and, although we think we have done something for the cause to which we consecrate our efforts, much yet remains to be done. Are we all intellectually qualified to do our work in the best manner? Do we thoroughly comprehend the subjects which we profess to teach, or is our knowledge limited to a passable acquaintance with our text-books, and those perhaps replete with errors? Is our own education so comprehensive, and is our judgment so matured by observation and experience, that we can duly estimate the relative value of the different branches of learning, the bearing which they have upon each other, and the tendency which each has to develop the mind in fair and harmonious proportions? Are we really conversant with the curious and subtle mechanism of the human understanding and the human heart? Have we a just estimation of the paramount value which should be assigned to moral education? Are we really aware that each of us should be, in some measure, a teacher of the gospel; a quiet emissary of Him who said ‘Suffer little children to come unto me, and forbid them not’? Are we in our own private lives, and in all our relations with our pupils, what a good and intelligent parent would have his children become? Have we that hold of the heart strings and purse strings of the community which is essential to the perfect performance of

our work? In short, are we all capable, are we all honest, are we all devoted to the sacred trust committed to our care?

“Unless we can return a favorable response to these and other questions of a similar import, our Institute, and we as individuals, have yet much work in prospect. The great business of education is a stern reality. It admits of no compromise with evil, no sacrifice of duty. It is sublime, boundless as the human capabilities. It by no means, however, excludes the amenities of life; on the contrary, the sunshine of joyousness should ever pervade the teacher’s heart, and throw a halo of light over the scenes and occupations of duty; and even in the dark hours of weariness and of disappointment, the rainbow hues of hope should ever announce the passing away of the sombre cloud.

“One object of our meeting is, to cultivate social feelings among teachers and between ourselves and others who may sympathize with us. I am confident that, in this respect, some good will result from this re-union.

“Gentlemen of the Institute, and others here assembled, I welcome you to our anniversary, and I trust that the occasion will be one of improvement and of pleasure to us all.”

Rev. S. F. Dike, Superintendent of Schools in Bath, then said:—

“It gives me great pleasure to rise this morning, in behalf of the school committee and others connected with the cause of education, to welcome this Institute, for the first time, to the city of Bath. We live, it is true, on a ‘rock-bound coast;’ our soil is unproductive, but this may be a stimulus to enterprise and energy. Whether it be so in our case or not, it is not for me to say. We cordially open our homes and our hearts to those who have come among us, and we trust we shall make this a pleasant meeting to the members

of the Institute, and we know it will be a profitable one to us."

The President responded : —

"Allow me, sir, in behalf of the Institute, to express our gratitude to yourself and others who have been active on this occasion, and to the citizens of Bath generally, for their hospitality and their coöperation. It is literally true, sir, that whatever is highly valued by the community, — by the parent, — is thought to be of consequence by children ; and wherever a high value is set upon the means of education, wherever an interest is taken in the progress of education by the people, wherever they are watchful of the performances of the teacher, and kind in rendering him assistance, wherever they are in the habit of visiting schools to ascertain whether their children learn, and give their countenance to the little girls and boys as they are struggling on ; there education always succeeds, there children always love to learn. But when the teacher has to toil alone, unobserved, and is considered a kind of necessary drudge, and nobody cares for him, his labors are very much in vain ; he toils almost without hope, and with but little success. On the other hand, the very reverse of this is true, when a deep interest is taken in the work by the community.

"We are welcomed to this place, and we have come on no unimportant business. It has been said, by the Rev. Dr. Channing, I think, that to educate a child well, is a greater work than to elect a president. If by anything that we can accomplish here, attended by the most favorable auspices, as we are, we can contribute to educate one child well in the United States, although we do not make so much parade as in the election of a President, I believe we shall do a greater work.

"Accept on the part of this Institute, our heartfelt thanks,

and we hope you will have no reason to regret our meeting in your midst."

Prayer was offered by Rev. Dr. Ellingwood, of Bath.

At half-past eleven o'clock a Lecture was delivered by Professor B. F. Tweed, of Tufts College, Somerville, Mass. Subject: — "*The Claims of Teaching to rank as a Distinct Profession.*"

The Institute then adjourned till three o'clock P. M., at which hour a meeting for social intercourse was held.

EVENING SESSION.

The Institute met in the Central Church, at eight o'clock.

A Lecture was delivered by Rev. G. Reynolds, of Jamaica Plain, Mass. Subject: — "*The Moral Office of the Teacher.*"

At the close of the Lecture, the topics presented in it were discussed with much animation by several gentlemen.

Mr. Greenleaf, of Brooklyn, N. Y., said he agreed with the lecturer, so far as he went, but thought he did not go far enough. To show the necessity for more moral training, he stated a fact respecting an individual who said that he was the only one remaining, of thirteen young men, fitted for business at one academy, who had not gone down to a grave of infamy. The necessity for making early efforts to impress the mind with moral sentiments was urged. The great question now is, not who shall instruct best in the sciences, but who shall form characters that will stand.

Mr. Pierce, of Newton, expressed his approbation of the lecture. He regarded it as complete in its justness, lucidness and comprehensiveness. He was particularly pleased on account of its true representation of the lamentable indifference to the subject of moral education, in connection with our schools. The object of all education is, to produce in

men the image of God — holiness. What was said on the subject of exhibitions, he was also much pleased with.

Mr. Bulkley, of Brooklyn, N. Y., liked the idea thrown out by the lecturer, that teachers should never grow old. It is impossible to reach the heart of a child, unless in teaching we are children. In proportion to our simplicity will be our success. The good effects of the social gathering in the afternoon were then referred to with approbation.

Mr. Wetherell, of Amherst, Mass., thought that the duty of moral training did not lie with teachers, but with parents. He doubted whether it was in the power of teachers to make a moral community. It is in vain for teachers to work, unless the work is also done by parents. He did not rely so much on the influence of teachers as Mr. Greenleaf did, and he could not agree with him, that if parents would do their duty, in training children "in the way they should go," there was any fear they would not lead moral lives.

Mr. Greenleaf briefly responded, explaining his views still farther, and expressing his opinion, that, whatever parents may do, many may fail, in consequence of evil influences around them, to become good moral citizens.

Dr. Coles, of Boston, subscribed to the general doctrine of the lecture ; but he thought that something more should have been said on the importance of physical education. He felt called upon to express his strong protest against many habits in eating and drinking, and he especially denounced the use of tobacco in any form by pupils, and said that he hoped the American Institute of Instruction would never give its countenance to any teacher who used tobacco.

Mr. Wm. D. Swan, of Boston, then moved, that the subject of the lecture be laid on the table, to be taken up, for further discussion, to-morrow — which was agreed to ; and on his motion, the following Committee was appointed, to nominate a list of officers for the ensuing year :

— Messrs. Wm. D. Swan, Wm. D. Ticknor, and George Allen, Jr., of Boston, Mr. Woolson, of Portland, and Mr. J. W. Bulkley, of Brooklyn, N. Y.

The meeting then adjourned.

SECOND DAY.

MORNING SESSION.

At ten o'clock, the Institute was called to order. Prayer was offered by Rev. Thomas Hill, of Waltham, Mass.

Mr. Cyrus Pierce, of Newton, offered the following Resolution: —

Resolved, That a Committee be appointed by the Chair, to consider the comparative and real merits of Webster's and Worcester's Dictionaries, in respect to definitions, orthography, and orthoëpy, especially in their adaptation, as standard works, to the use of our common schools, and to report at the next session of this Institute.

The Resolution was sustained by Messrs. Pierce and Wetherell, of Amherst, and was opposed by Messrs. Hedges, of Newark, N. J., Perry, of New London, Conn., and Baker, of Gloucester.

Mr. Baker moved its indefinite postponement.

Mr. Bunker, of Nantucket, moved the previous question, which was sustained.

The motion for indefinite postponement, was then carried by a nearly unanimous vote.

A Lecture was delivered by Professor J. G. Hoyt, of Exeter, N. H. Subject: — "*The Evidences of Progress in Education.*"

Professor Packard, of Brunswick, invited the Institute to visit Bowdoin College.

Mr. Dike invited the Institute to a steamboat excursion in the Bay.

On motion of Mr. Swan, the invitations were accepted.

Voted, That the afternoon lecture be delivered at two o'clock.

The Committee appointed to nominate officers of the Institute for the ensuing year, presented their report, which was accepted.

On motion of Mr. Swan, the hour of half-past eleven, A. M., on Thursday, was assigned for the election of officers.

Mr. Pierce explained the reason for offering his Resolution with reference to lexicons. He had no design to enter into any controversy, but simply wished to get an able, learned and impartial report on the merits of the two works.

Adjourned.

AFTERNOON SESSION.

The Institute met at two o'clock.

A Lecture was delivered by Rev. E. P. Weston, of Gorham, Me. Subject : — “ *The Education of our Daughters.* ”

Adjourned.

EVENING SESSION.

The Institute was called to order at half-past seven o'clock.

A glee was sung by the Bath Quartette Club, after which a Lecture was delivered by F. D. Huntington, D. D., of Boston. Subject : — “ *Unconscious Tuition.* ”

Mr. Greenleaf, of Brooklyn, N. Y., then repeated a notice which the President had previously given, of a meeting of the American Association for the Advancement of Education, to be held in New York on the last four days of August, and urged the attendance of members of the Institute.

On motion of Mr. Perry, of New London, Conn., three members of the Institute were appointed as delegates to attend the above meeting, viz. : Messrs. Perry, of New London, Tower, of Boston, and Wm. H. Wells, of Westfield, Mass.

Mr. Bulkley, of Brooklyn, N. Y., then suggested that he wished to have the Institute express its sympathy with those in foreign lands who are engaged in general education, and offered the following Resolutions : —

Whereas, The principle of home and foreign correspondence, visitation and exchange, has demonstrated its utility and power, therefore,

Resolved, That the American Institute of Instruction recognize in this principle a means by which all our educational interests may be greatly promoted.

Resolved, That we enter into correspondence, exchange of publications, and intercourse by delegates, with kindred associations in the United States and foreign countries.

Mr. Perry said, that, when abroad, he met with teachers in every part of Europe, and beyond it, who expressed themselves willing to join with any association for such exchanges as the resolutions contemplated. These exchanges might be at once commenced. Mr. Vattermare said to him that he would be glad to be a medium of communication in such an enterprise.

The resolutions were then adopted, and the Institute adjourned.

THIRD DAY.

MORNING SESSION.

The Institute assembled at half-past ten o'clock.

Prayer was offered by Rev. Mr. Phipps, of Ipswich, Mass.

A Lecture was then delivered by Rev. Thomas Hill, of Waltham, Mass. Subject : — “ *Geometry the Foundation of all Learning.* ”

On motion of Mr. Ticknor, of Boston, *Voted*, that when the Institute adjourn, it adjourn till two o'clock, P. M.

The subject of Mr. Hill's Lecture was briefly discussed.

Dr. Barnas Sears first spoke, expressing his general approbation of the lecture, though he said there was some

points in respect to which he might not entirely agree with the lecturer. He was pleased at the exhibition of vigorous thinking which had been made, and whether the doctrine of the lecture was true or not, there was enough in it to contribute to his enjoyment. This world of beautiful forms might be looked upon with more pleasure by teachers and pupils, if what is beautiful and true were more often contemplated. This would train the mind to those elevated ideas to which all education should tend.

Professor A. Crosby, of Boston, also expressed his gratification at the manner in which the subject had been presented. He wished the leading principles of the lecture could be incorporated into our habits of thinking and feeling on the subject of education. He had no question that geometry was essential as *one* of the foundation studies, and had no objection that it should be called a corner-stone, whether it lay at the foundation of *all* studies or not. Still, there must be other corner-stones. A teacher of music would contend that the ear is the first medium of ideas, and that a child comprehends the voice of its mother, before it can have any idea of the forms of objects around it. The observation of color comes along with the observation of form, and without this, color would be a mere daub.

He thought the study of forms was too much neglected in common schools. What idiots we should be, had we not the beautiful forms to study which God has thrown around us. Every object,—the earth, the beautiful forms of the vegetable world, the branches, the leaves of trees, the out-gushing fountain, the mountains and the stars rising in solemn stillness above us, invite to the study of geometry.

In conclusion, Professor Crosby expressed his entire sympathy with the lecturer, in his earnest labor to secure the just rights due to geometry in our common schools. He also urged all present to make themselves acquainted with

the works which Mr. Hill had produced for the purpose of interesting the young in the study of geometry.

Mr. Hill responded to the remark that a teacher of music would claim for it a precedence over geometry, that there is no science directly founded upon the sensations of color or sound. Music, as it relates to the ear, is an art — *the* art, because it is the highest art. He would say, then, that music was the necessary foundation of all moral culture ; geometry the foundation of all intellectual culture.

The Institute then proceeded to the choice of officers for the ensuing year, which resulted as follows : —

PRESIDENT.

John Kingsbury, Providence, R. I.

VICE-PRESIDENTS.

Samuel Pettes, Roxbury.

Barnas Sears, Newton.

Gideon F. Thayer, Boston.

Horace Mann, Yellow Springs, Ohio.

George N. Briggs, Pittsfield.

Benjamin Greenleaf, Bradford.

Daniel Kimball, Needham.

William Russell, Lancaster.

Henry Barnard, Hartford, Conn.

William H. Wells, Westfield.

Dyer H. Sanborn, Hopkinton, N. H.

Alfred Greenleaf, Brooklyn, N. Y.

Cyrus Pierce, West Newton.

Solomon Adams, Boston.

Nathan Bishop, Boston.

William D. Swan, Boston.

Charles Northend, New Britain, Ct.

Samuel S. Greene, Providence, R. I.

JOURNAL OF PROCEEDINGS.

Benjamin Larabee, Middlebury, Vt.
Thomas Cushing, Jr., Boston.
Rufus Putnam, Beverly.
Ariel Parish, Springfield.
Leander Wetherell, Amherst.
Ethan A. Andrews, New Britain, Ct.
Thomas Baker, Gloucester.
John Batchelder, Lynn.
Daniel Leach, Providence, R. I.
Amos Perry, New London, Ct.
Nathan Hedges, Newark, N. J.
William J. Adams, Boston.
Worthington Hooker, New Haven, Ct.
Zalmon Richards, Washington, D. C.
John D. Philbrick, New Britain, Ct.
John W. Bulkley, Brooklyn, N. Y.
Samuel F. Dike, Bath, Me.
Thomas Sherwin, Boston.

RECORDING SECRETARY.

D. B. Hagar, Jamaica Plain.

CORRESPONDING SECRETARIES.

George Allen, Jr., Boston.
A. M. Gay, Charlestown.

TREASURER.

Wm. D. Ticknor, Boston.

CURATORS.

Nathan Metcalf, Boston.
Jacob Batchelder, Lynn.
Samuel Swan, Boston.

CENSORS.

Charles J. Capen, Boston.

Joseph Hale, Boston.

Joshua Bates, Boston.

COUNSELLORS.

Daniel Mansfield, Cambridge.

Samuel W. King, Lynn.

D. P. Galloup, Lowell.

A. A. Gamwell, Providence, R. I.

Elbridge Smith, Cambridge.

Solomon Jenner, New York.

F. N. Blake, Barnstable.

Charles Hutchins, Providence, R. I.

Moses Woolson, Portland.

Alpheus Crosby, Boston.

Calvin P. Pennell, Yellow Springs, Ohio.

Samuel John Pike, Lawrence.

Adjourned.

AFTERNOON SESSION.

The Institute met at two o'clock, and took up for discussion the following subject: — “ *The Relative Importance of Ancient Classical and of Scientific Studies in an American System of Education.* ”

Professor Alpheus Crosby, of Boston, considered the subject presented for consideration one of the most important that could be discussed, because the two classes of studies concerned, have for a long time divided the attention of educationists. “In England one of the great universities gives prominence to, and derives its glory from, classical pursuits; while the other, though it has not neglected the classical, has given prominence to mathematical and scientific pur-

suits. There is scarcely a meeting among earnest men engaged in the work of education, at which the question is not presented, and the necessity of the classics urged. On the other hand, there are those who complain of the low state of classical education among us. They compare our public schools with the English, with Eton, Harrow, and Rugby, and mourn the inability of our pupils to write Latin. Or they refer to the poems in Latin and Greek which are written at those universities, and ask in what American college these can be produced.

“Or they turn from the colleges to the Gymnasias of Germany, and, pointing to the learned works sometimes produced by the young men, they ask, What professor is there in an American University who could bring forward a work like this? Others complain that so much time of young men, and often of young ladies, is given to the study of Latin and Greek. The question is asked, Who talks Latin now? What occasion is there for writing it now? But after all, those who most magnify the ancient classics, read the elegant translations with much more enjoyment and appreciation than they do the original. As we are beginning a new career in politics and legislation, should we not throw off these trammels of the European schools and colleges, and, letting ‘the dead bury their dead,’ permit these dead languages to rest in peace? They sometimes quote the Latin phrase for the burial of the Latin, ‘*requiescat in pace*,’ and they say, Let us map out science as it has been mapped out by the Great Author of matter and of mind; and, throwing out a prospectus like that given this morning, they say, So much time for the study of nature and its properties, so much to history and literature, and so much to the study of the Great Author of external nature and of mind. So much interest there is about these various questions, so much of practical discussion from these two armies in the

field, with their earnest leaders and their enthusiastic followers, and it would be strange if there should not be found, in such an assembly as this, good knights in the cause of education, who will take up the shield and spear and give battle for what they believe is the right and the true."

Rev. Mr. Hill, of Waltham, said : — " I am glad the question is under consideration, for I want to speak on the other side. Having given my opinions this morning on the side of mathematics, I wish to give my feelings on the classical side,—and not my feelings only, but my opinions ; for those who did me the honor to listen to me this morning will remember that I said that history was one of the great divisions of human learning — the history of what man has done. The noblest thing that man has done is to think, and he expresses his thoughts, not only by his acts, but by his words. And Sallust has said, that it is not only praiseworthy to do well, but also praiseworthy to speak well concerning that which has been well done.

"The history of human thought has been written in human language, and we shall only understand the progress of the human mind, when we understand the progress of human language. No man knows his mother tongue, until he knows all other languages. No man understands English well until he can trace back the derivation of his English words through their ancestry up to the earliest known language.

"The study of language throws light upon every other science. We have some of us had the pleasure of hearing the great master of Zoölogy draw an argument for the settlement of a question of physiology — a question of strictly zoölogical research — from an examination of the languages of mankind, showing that there were inherent in the languages themselves generic differences as well as specific differences.

“ It is impossible for us in our ordinary modes of education, to lead every man up to the heights of each particular branch of study. It is impossible for a man to become in these days a paragon of universal learning. He may be a universal genius now as well as at any age. But it has been said that, in the nineteenth century, the man that would study butterflies, has no time to study beetles. The immense variety of details in each branch, makes each one a life-long study. Indeed, *a priori*, it must be so. The work of an Infinite Creator embodies at every atom infinite wisdom. There is not an atom of matter but will suggest to the spirit not only life-long studies, but such as are to last through eternity. They never can be exhausted, because they are the workmanship of an Infinite Being. And it is impossible, and would not be desirable, to lead scholars into any high classical attainment. But we should not only have a good classical course of education for a large proportion of our young people, but we should have a classical spirit imbued into all our common school education. If our friend, the master of the high school at Cambridge, were here, we might well take up the time that was to have been given to Professor Lewis's lecture, to hear him explain the use of the English classics. By the classical spirit, he understands our appreciation of the beautiful in language. This we can introduce into common schools. Children of four or five years old will be interested in it. They will almost invariably ask, when told the name of a new object, “ Why do they call it so ? ” They have an instinctive feeling that there is a reason, and that our names are not arbitrarily affixed to objects. The origin of language must have been a simple catalogue of names. We will include, if you please, lest I should be taken up by some more learned philologist than myself, verbs among the original words. At any rate, it is impossible for us to conceive of language,

but as suggested by external things. Words were, perhaps, attempts at the representation of things ; it may be of the sound that a thing produces, it may be some other attempt ; but they are the necessary results of the nature of the thing, or of the formation of our organs. In many cases, we cannot trace this, but in thousands we can.

“ If we examine closely the sound of a word, and the spelling, and give the ancient pronunciation to the spelling, we can trace the reason why. Why is it that *sn* and *sm* scarcely ever come together without referring to the nose ? There is some connection, some drawing up together of the nose, some attempt to imitate a ‘ *nosing along*.’ Mr. Goddard said, the first time the word ‘ *sneak* ’ was born, a man called his dog up to him, and the dog, instead of coming up, went off with his tail between his legs and his nose to the ground, and the man looked at him, and said ‘ *sneak*.’ It may be so. At any rate it is a curious fact, that a snake is an animal that sneaks ; a snail drags itself along ; snarl denotes a drawling sound through the nose ; snuff is an article applied to the nose quite too much. So of many others, — as snub, snuffle, snigger, snob, sneeze, snort, snout, — almost all refer to the nose. A child would be interested in that fact, or any one of a thousand like it. And this is adapted to a common school without going into Latin and Greek, which are valuable adjuncts, and almost invaluable to those who would carry the study of philology further.

“ But the question is, How much time should be devoted to these studies ? I think that in this case, the English schools have erred. I think that time is wasted in America by those who use Arnold’s books. My own firm conviction upon this subject is, that we have erred in making this an intellectual exercise before the mind is adapted to it. Grammar belongs not to children, but to adults ; it pertains to the reason. The perceptive faculties come to maturity at fifteen, the

imaginative, at or before twenty-five; the reason seldom comes to maturity before thirty. And we should take every possible subject in that order, teaching first the senses, and afterwards, last of all, the reason.

"Now, in languages, the first thing is the connection between the sound and the idea. It is not an original analysis of the structure of the language. It is simply a knowledge of the construction of words and of the practical mode of arranging sentences. This is attained in reading. I have always enjoined the practice of rapid reading; not critical, but rapid reading. In this way, much greater attainments can be made in shorter time. And not only is time saved, but a better insight into the spirit of language can be given than by the slow and critical mode given by Arnold's works — the critical study of short sentences. You get nothing of the spirit of Latin, until you have read an oration of Cicero at a single sitting, nor of the Greek, until you read one of Demosthenes in the same manner. What would a child know of the English language, if his sole acquaintance with it arose from his careful study of 'Greene's Analysis'? I would not have merely rapid reading. I would not disjoin the two methods."

The President humorously suggested that, though the question under consideration had been illustrated, it was not yet quite demonstrated.

Rev. Mr. Cushman, of New Castle, Me., suggested that the mode of acquiring a knowledge of language which Mr. Hill had proposed, seemed to him scarcely appropriate for the acquisition of Latin, though it might be so for acquiring the French language.

Mr. Allen said "the subject presented was large, and in some measure so distant, that it may be compared to the moon, which is said to be difficult to measure for a suit of clothes. And yet there are tangible and easily visible points

to the question. It is a question of practical bearing upon an American education ; and I take it a good American education would be a good European education, and the very best European education would fall nothing short of a pretty good American education. The question is, For which have we the most practical use, the greatest number of uses, and which have we the most frequent occasions to use ? Language is what we use every day. We use it when we rise up and sit down, when we walk by the way, and when we lie down at night ; at least the words are on our minds, and they exert their power upon our purposes and our hearts. I take it that no man who speaks the English language can have a perfect knowledge, or an approximation to a perfect knowledge of his mother tongue, without a knowledge of Latin, at least, which is the basis of so much of what we call and use as the English tongue.

“ I would ask by what power those men who have controlled mind in their own country, in different nations, have done it, but by language ? Where is the power of the pulpit and of the rostrum ? And who are the great men that have done the most for this country to distinguish it from all others ; who have done most to express its true character and the power of its institutions upon other countries, except those who have — as a general truth — been familiar with the classics ? What could the men who came to New England have done but for the power of language ?

“ An early acquaintance of mine, — ‘ Honest John Davis ’ — with whom I fitted for and was in college, when he was about to return from his first session in Congress, went to Mr. Webster, and said : — ‘ I wish to buy a few books to take home, and I wish your counsel. What shall I buy ? ’ Said Mr. Webster, ‘ Buy dictionaries ; I read dictionaries.’ He did understand dictionaries ; and all who heard and felt the power of Mr. Webster’s demonstrative words, felt the

power of the English language, and the effect of the use of the dictionaries that recorded the meaning of our own words, an acquaintance with which and with their original power, as they come down from classic ages, Mr. Webster had formed.

“What did science do for Burke? She did something; she did much. But the classics did much more to discipline his mind, and to make him the political and moral philosopher that he was; and to make him, in these respects, stand out distinctly from other men. Mathematics were his hate, though he learned them some. The classics were his delight, particularly Virgil and the Odyssey of Homer, so often postponed to the Iliad; but may I not say to you, more full of beauty and of that wisdom which is useful in all ages? And who have been the masters of English literature, and remain its masters, but Milton and Shakspeare, who is so often supposed by the ignorant to have known little or nothing of the classics? But whoever reads his works, will see that he not only read much their translations, but they will see that he was a much better classical scholar than most of those who listen to the president of a college when he says, ‘*hoc little scroll of parchment tibi trado.*’

“Patrick Henry has been spoken of as a native orator, and has been compared to Red Jacket, whom I have heard speak at a council fire with his own native eloquence, rising gently, modestly, with an easy dignity and grace, commencing moderately, rising higher and higher and commanding the audience from almost his first whisper to his loudest intonation.

“But to come back to him who was called the Red Jacket of our orators, (Patrick Henry,) how came he by that power? If eloquence consists in temperament, as Dr. Beecher has said, he had it not; but he was educated classically. His father was a scholar, and under his instruction

he early learned the classics, and they were imbedded in his mind. And although he may not have pursued them after he came to manhood, except casually, their power was in him, and the nation at this moment feels that power, and will feel it to the end of time."

The President again reminded the Institute that the subject was not exhausted. Nothing had been said about Dr. Franklin, who, he believed, did not study the classics.

Mr. Allen briefly responded that Franklin undoubtedly regretted that he did not.

Mr. Bunker, of Nantucket, said he was too little acquainted with the merits of the subject to discuss it profitably. He inquired if there was not danger that the classics would fall into disuse and neglect at the present day, when so much more encouragement is given to inventive talent and to efforts for simplifying processes. Men are apt to direct their energies to that which will be most appreciated and best rewarded. The man who devotes himself to the classics must not hope for high distinction at the present day. He thought it important, therefore, that special efforts should be made to prevent the classics from falling into contempt. If language is the great power to move the minds of men, then he who has most studied it is best fitted to do it, for he can best express thought.

In closing, Mr. Bunker said that they who have given their days and nights to the study of the languages, are best fitted to discuss this question, and he felt his own incompetence.

Mr. Hill replied that, as Mr. Bunker had suggested that those should speak on the subject who had given their days and nights to its consideration, he would quote from a man (Gilbert Wakefield) who was preëminently a scholar in the classics, a man who spent weeks to find whether Jupiter should be spelled with a double p, and finally concluded

that it should; and afterwards always spelled it so in his works. He says: "Happy the man who has laid deep the foundation of his future studies in the recesses of geometry, that "purifier of the soul," as Plato calls it, and in the principles of mathematical philosophy; compared with whose noble theories, I make no scruple to declare it, our classical lucubrations are but as the glimmering of a midnight taper to the splendors of an equatorial sun."

"However, I think that man's judgment was warped, and that in the contempt which he poured on his own study, he erred as much as in the devotion of so much of his time to Latin.

"The question presented is one for which we have no data. It is mathematical; it comes strictly within my province — the domain of quantity. Now we must have as many conditions as there are unknown quantities. In this case we have not, and it is impossible to say what is their relative importance, because they are in one sense of equal importance. To make a whole man he should understand everything. At least, he should have the spirit of each science; should understand enough of each to sympathize with the spirit of it. Any prejudice which a man feels against any science is a narrowness. A man should be led far enough into each science to catch its spirit, so that he may sympathize with those who take it up as a speciality and run it on to its utmost limit. Unless a man does this he is apt to think that that which he has studied is the only thing worthy of study, which must be an error, of course. We want to understand the whole of God's providence; why God put us here, and what for. The mere knowledge of facts is not science; else an empirical law, such as Kepler's three laws of astronomy, is just as good as Sir Isaac Newton's theory of gravitation. The French definition of the aim of science is, the endeavor to reduce all facts into a

single formula. That is not the aim. I can express all the formulæ of astronomy without the slightest regard to the nature of the thing. The mere expression of a fact is not the science. Science is a communion of thought with the Infinite mind. Certainly He made us rational beings, and designed that we should communicate with each other : and therefore, in one sense, language is artificial, and the work of sinning man ; in another sense it is a divine work as much as the planets. There is nothing low nor mean on earth, except what we make mean. The soul, in true communion with its Creator, is ennobled. It can behold nothing except as a part of the divine plan, and its aim is to understand that plan. But this is not the place to discuss revealed religion, and I may have caused a wound in the minds of some by the assertion I have made ; but if I were to go on I should probably heal it again. I make these statements, not as a clergyman, but as a man of science."

The President said he would like to mention one fact. He met, a few years ago, with a gentleman who had graduated with considerable distinction at the great Classical College in England. He was then travelling in this country as the tutor of the children of a wealthy family, and he came in contact with one of our educated Yankees, who got into conversation with him, and had occasion to speak of History, and of the Old Style and New Style. This very highly educated man opened his eyes widely. He had never heard of double dates ; he did not believe there was such a thing as double dates. The question became so serious, that it was referred to a clergyman, for decision. That is a one-sided education. But he went further. We have some acquaintance with the *Westminster Review*, but that gentleman had scarcely heard of the *Westminster Review*. The question is, Shall we make our boys spend six or eight or ten years in the study of the technicalities of the ancient

languages? They can talk their mother tongue very well, and where they have not been vitiated by contact with servants, as they are apt to be in wealthy families, they speak our language correctly, in imitation of their parents. The question is, whether we shall spend so much time in teaching the languages, or more in showing them what God has done for us in this beautiful world of ours. There is the single branch of science (electro-magnetism), which has come into existence since I have lived. How many understand it? Very few. Shall we omit that? There is chemistry, too. It is a good thing to have a potato boiled well; yet, how many can boil it well?

Mr. Hill then said there was scarcely a classic author fit to be put into the hands of youth, or, indeed, of a man, until one has gone over it and struck out many passages — not mere refined coarseness, such as defiles Shakspeare. In Shakspeare, there is no impure thought, or but seldom; but very coarse language. But in the ancient classics, the best of men are impure in thought.

Mr. Allen said he supposed that objection, if carried out, would cut us off from reading the Bible. "But let me speak," said he, "of the influence of the classics in elevating the mind. Where do we find nobler sentiments? where do we find them so beautifully expressed? If we refer to those men who gave being to our colonies and to our nation, they were all of them classic-bred, and most of them under the instruction of that great classic scholar, John Lovell, who, for more than fifty years, was at the head of a Latin school. And though some who were taught by him were compelled to say that they were brought up in the school of one *Tyrannus*, yet all admitted that they were indebted much to him for the instruction of their own minds, and the increase of their powers which made them useful. How often did they quote, for minds that could understand them, those senti-

ments of liberty, justice and right, and all that was magnanimous in American character, showing that their own minds, in the seven years' training, were imbued in the classics with those instructions which were still active powers, and whose influence they were spreading all abroad.

"I do not undervalue scientific attainments. So far from it, I have a great and habitual reverence for them. But for which — language or science — do we, as a nation, have the most use? We have chemistry, to be sure, in making bread and in all the arts of life; but we get along with these with very little knowledge of chemistry. But the power of language, as it comes from the press, the pulpit, and every place where the masters of assemblies are, shows the power of the classics over minds well trained in them."

Rev. Mr. Cushman replied to the objection made to the classics, on account of the impurities contained in them, that there was enough in them which is pure that may be studied with profit, while the rest may be expurgated or omitted.

"As to the comparison between the Scriptures and the classics, there is one principle to be considered, which is, that the thing referred to in the Scriptures, though it may be of an impure character, is always spoken of in terms of condemnation; whereas in the classics it is approved, and is referred to for the very purpose of extending its influence.

"If persons were called to vote on this question of the relative importance of the classics and the sciences, they would be apt to vote according to their own pursuits. Those who are engaged in commerce would point to what Lieut. Maury has done to represent the trade-winds and the currents of the Atlantic and Pacific Oceans. But lawyers, clergymen, and professional men, on the other hand, would vote in favor of the classics.

"Education has been defined here as a cultivation of all the powers that God has given to an individual, and there-

fore it must include both. They are twin sisters, and must go together."

Messrs. Hill, Crosby, and Dike made a few additional suggestions, when the question was referred to the next meeting of the Institute, for further consideration.

Resolutions tendering the thanks of the Institute to the citizens of Bath, to the Committee of Arrangements, the Glee Club, and the several railroad companies which had reduced the fares, were moved by Mr. Allen of Boston, and adopted.

Professor Crosby offered the following Resolution, which was also unanimously adopted : —

Resolved, That the thanks of the Institute be hereby presented to Thomas Sherwin, Esq., for the able, impartial, and happy manner in which he has presided over its deliberations during the past two years ; and that he be assured that his long-continued labors to promote the welfare of this Association, his deep interest in the cause of general education, as well as his generous sympathy and hearty coöperation with his fellow-teachers, whether young or old, command from every member the highest esteem and most friendly regard.

The President then said : —

" *Gentlemen of the Institute* : — It may not be inappropriate, perhaps, for me to say a single word on this occasion of our parting. It demands my gratitude to all the members of this Institute, that they have been so lenient towards the imperfections of myself, who have presided over your meetings for the last two years. It is very true that we have had two of the most successful meetings that this Institute, now twenty-five years old, has ever had.

" A remarkably interesting meeting was held last year at Providence ; but a large share of the interest of that occasion was due to gentlemen of the Institute who resided there.

They were the workers ; they prepared for our happy reception, and they greatly assisted the President in his duties at that time.

“This meeting has been one of no ordinary interest. We came down here, hardly knowing what to expect, though we knew we had the coöperation and the sympathy of a few leading gentlemen of the place. I express my individual opinion, and I think I express that of the Institute universally, when I say that our reception has been far beyond what we ought to expect. Educational bodies should not make themselves burdensome. We are ready to spend our time and our money in this cause, since we think we may, perhaps, do some good, receive good imparted by others, and excite an interest in the cause of education among the people of the place in which we meet. The community in the midst of whom we assemble, may not look upon the subject in the same light that we do. But I must say, that, from the manifestations we have had in the city of Bath, we cannot doubt the deep interest of the citizens in the cause of education, — we cannot doubt that they inherit the largest share of the hospitality of the old Pilgrim Fathers, who came over here and struggled with the savage, and endured so heroically the trials which they had to suffer.

“As the thanks of the Institute have been presented to the citizens of this city, I speak for one, — I think I speak for all, — when I say that these thanks consist not in words alone ; but there is something deeper, holier, if I may so express it. It is a deep feeling of gratitude flowing up from the heart.

“Gentlemen and ladies, members of the Institute, and others interested in the cause of education, I hope to meet you one year hence at as good a meeting, — I can hardly hope for a better, — as this has been.

The President then read an invitation, tendered by the

citizens of Bath, to meet in the Columbian Hall in the evening, for the purpose of familiar social intercourse, and an interchange of parting civilities.

The Institute then adjourned, *sine die*.

D. B. HAGAR,
Recording Secretary.

ANNUAL REPORT.

THE Directors are happy to state that the condition and prospects of the Institute are highly encouraging. The meeting at Providence last year was one of the most interesting and most fully attended of any that our Association has ever held ; and on no previous occasion has it had a more hospitable reception, or been favored with a more hearty and efficient coöperation on the part of the community in the midst of which it has assembled.

From the Report of the Censors, it appears that the volume of Lectures for the year 1854 has been published by Messrs. Ticknor & Fields, of Boston. In accordance with a vote of the Institute, a large edition of Rev. Dr. Wayland's Introductory Lecture, delivered at Providence last year, has been printed and gratuitously distributed.

Applications or suggestions have been made to this Board to publish some Lectures on Education, which have not been delivered before the Institute. The subject was duly considered by them, and they concluded it would be transcending their authority, as well as establishing a bad precedent, to incorporate with the volume, lectures, essays, or other papers, not forming a part of the actual proceedings of the Institute.

The grant to the Institute of three hundred dollars per annum for five years was renewed by the Legislature of

Massachusetts at its last session, and that sum has been received from the State Treasury. The report of our Treasurer shows a balance of funds on hand, the 15th of the present month, of \$221.20.

All of which is respectfully submitted, by

THOMAS SHERWIN,

For the Directors.

BATH, August 21, 1855.

LECTURE I.

CLAIMS OF TEACHING TO THE RANK OF A DISTINCT PROFESSION.

BY B. F. TWEED,
OF SOUTH READING, MASS.

LADIES AND GENTLEMEN :

I ASK your attention for a short time to the claims of teaching to the rank of a distinct profession. Can it, at present, fairly be regarded as such? If not, is it capable of being made so? And, if it is, what are the conditions and means of effecting it?

First, then, is teaching a distinct *Profession*, according to the usual acceptance of the term? It may be well, before entering upon our inquiry, to glance at the use of certain terms, as they are applied to persons of different occupations, or to the occupations themselves.

The term *labor*, according to Webster, is applicable to a man who performs work that requires no apprenticeship, or professional skill, in distinction from a mechanic. A mechanic is one trained to manual dexterity in any art or trade. Thus we speak of the trade of a carpenter or blacksmith, but not of the trade of a lawyer or clergyman.

Profession, by the same authority, is defined as the business which one professes to understand and to follow. Thus, he says, we speak of the professions of a clergyman, of a lawyer and a physician: but the word is not applied to an occupation merely mechanical.

We see, then, that our democracy is not of that fierce and indiscriminate character, which, while it asserts the nobility of labor, ignores every honorable distinction, and reduces all labor, whether of hand or head, to the same dead level.

On the other hand, taking it as the basis of all honorable distinction, it establishes an aristocracy of labor, and assigns titles of nobility, according to the dexterity, intelligence, and character, requisite to the successful discharge of the duties of each calling.

Now it may be of comparatively little consequence what the actual rank of our occupation is; still, by finding our true position on this graduated scale, it seems to me that we may be aided to a more definite understanding, and a more just appreciation, of its duties and claims on us.

Beginning, then, at the lowest round of the ladder, we are a little startled with the definition of the term "laborer,"—"a man who performs work that requires no apprenticeship or professional skill."

Had I commenced this investigation at the time I commenced teaching, I fear it would have been difficult, without a perversion of language, to have got over this definition. At present, however, it seems to be partially, at least, admitted that it *requires* professional skill, however limited may be the means of

obtaining it. Nor does it seem to answer the conditions necessary to constitute the teacher a mechanic, — unless, indeed, some antiquated specimen may be produced, whose persevering *drill bored through*, instead of removing, the mountains of ignorance; or animated *threshing* machine, whose pedagogical *flail* was in constant requisition to *beat* out fruit from the young *blades* around him.

Where, then, do we belong? I can find no authority in Webster, to speak of the *Profession* of teaching, although the term is not expressly denied us. We seem, in fact, to be a nondescript at present, a kind of zoöphyte, or connecting link between the mechanic and the professional man.

Let us, then, try, if by some other test we may not find our true position. Does the teacher take rank in the community with the clergyman, the lawyer, the physician? Does he claim all the privileges and immunities of those professions, and is his claim allowed?

The clergyman is examined and ordained by a council of his peers. The physician receives his diploma from men of his own profession. The lawyer is admitted to practice by the court, or by vote of the members of the bar. The teacher, on the contrary, is subjected to an examination by a committee chosen by and from the legal voters, at the annual March meeting; consisting, perhaps, of the village clergyman, doctor, lawyer, a superannuated school-master, and one or two self-made men who have distinguished themselves as wranglers in the lyceum. And these men, in their collective wisdom, are not

only to decide the question of his qualifications and fitness, but they are made his official advisers and judges, and required by law to make an annual report of his success and his shortcomings; in which, assuming that their official relation is but the exponent of the actual relation, they pass sentence on him with all the oracular gravity of the long-eared umpire pronouncing judgment on the musical performances of the nightingale.

Now the very fact of this difference in the mode of initiation to the business of teaching, from that of the regular professions, (technically so called,) implies certainly, that the teacher does not sustain the same rank.

There is a virtual admission in the case of the professions whose claims are allowed, that something more is requisite than merely a good general education; some *special* preparation, which implies a professional knowledge of matters on which the community acknowledges its incompetence to decide. And this it is that constitutes them distinct professions, and gives them a kind of independence of popular caprice.

Not so, however, with teachers. Here the presumption is entirely on the other side. It is assumed that the committee, consisting often of men who have had no experience as teachers, are wholly competent to examine, to advise and supervise, which, if true, must be so because no distinct professional knowledge is necessary to success in teaching.

It may, indeed, be admitted that a sufficient education will not *insure* success; that a certain aptness

is required, if not in the instruction, yet in the discipline, of a school, which can only be tested by actual trial. But this aptness is regarded rather as a natural *gift* than an acquirement, depending on *principles* of government and instruction; and so it may be, to a certain extent, but not to the extent supposed, nor, in fact, any more so than in other occupations, where the natural faculty, instead of being made to take the place of judicious training and culture, furnishes but a new and stronger incitement to it. The fact of a natural love of, and aptness in, the use of tools on the part of some boys, does not justify the inference that it may not be improved by intelligent and systematic instruction and practice, nor that others may not acquire the same, or even greater facility, by a persevering use of the same means.

There are, undoubtedly, those who possess a *genius* for teaching, as for music, painting, sculpture, mechanics, etc.; that is, a natural fondness for, and facility in, the management and instruction of the young.

The question for us is, whether, even where this genius exists it may not be aided, and made more efficient by reference to established principles of didactics; and whether one, wanting this natural gift, may not, by a persevering study and practice of those principles, become a competent and successful teacher.

Or are the results of our experience in teaching, unlike those of all other callings, incapable of transmission?

If so, it must be because the mind in its development is subject to no *law*; for wherever a *law* of

growth is discovered, whether in the animal or vegetable kingdom, it is sure to be followed by treatises upon the best modes of culture.

Our farmers, cattle breeders, and fowl fanciers are flooding the market with a literature containing the results of their experience and speculations in the rearing of crops; of their Devonshires, their Suffolks, and their Shanghais; and constantly suggesting improved models of farming utensils, of barns, stables, and heneries.

Shall we be behind them in these respects, and admit that, though *teachers*, we are the last to learn?

At present, however, whether practicable or not, we know that the teacher commences with very little, if any special preparation. I speak not now of his general education, of his knowledge of the various branches of learning which he is required to teach, but of special training in the order and methods of instruction and discipline.

A very large proportion of our schools are now taught by persons in a course of preparation for other and more desirable positions in society, whose only interest in teaching is to acquire the means of pursuing their professional course.

It is a mere stepping stone to the ministry, the law, or the practice of medicine, which, of course, is looked *down* upon by those, who, by means of it, have attained the objects of their ambition.

Here, then, is an essential difference between the teacher's vocation, and that of the professions, so called.

We do not see a man take an office, and hang out

his "shingle" as a lawyer or doctor, for the purpose of obtaining the means of *preparing* himself as a teacher; nor is a want of success as a *teacher* presumptive evidence of qualification for those professions; while the cases are certainly not rare, where those who, to say the least, have not *distinguished* themselves in the professions to which they were educated, step into our ranks with an easy assurance of perfect competence to the successful discharge of the duties involved. Now, while this state of things exists, we do not hesitate to say that teaching cannot take rank with the acknowledged professions. But is it capable of becoming so? In other words, *are* there *principles* of instruction and discipline, established by investigation and experience, which may be imparted to others, and without which, one may not hope for the success of a regularly trained teacher?

And are the requirements of the profession of teaching of such a nature as to call for as high an order of talent as those of the other professions? If so, it is surely safe to assert that it may become as honorable, as lucrative, as independent of popular whims, and as strictly confined to those who have pursued a course of instruction with direct reference to it.

In regard to our first query we may say, that there seems to be an opinion — not yet, perhaps, distinctly recognized, much less comprehended in all its relations — that the science of didactics may be the foundation of a practical scheme for the preparation of teachers.

The establishment of Normal Schools, Teachers' Institutes, etc., indicates the existence of such an

opinion, while they furnish indeed but scanty means to satisfy the demand.

Still, taken as an acknowledgment of a principle, they assume an importance which we can hardly over-estimate, and afford an earnest that the claims of education will be more generally and correctly regarded.

The number, too, of our educational journals, the contributions to which are often from practical teachers of large experience, shows that teachers themselves are beginning to feel the importance of such training, and are doing much to give us a *literature* of our own.

Nor is this an inconsiderable step; since it is *experience* when compared, analyzed, and winnowed from what is merely personal, which is to be wrought into a *system*, enabling teachers to profit by the success and failures of others, as is now the case in the established professions.

But does the business of teaching require as high an order of talent and character, as that of the physician, the lawyer, and clergyman? Is the same amount of intellectual and moral culture necessary to success in teaching?

That we may answer these questions intelligently, let us first consider the true *end* of education.

It is not merely to impart a knowledge of certain processes in arithmetic, and rules of grammar,—to “go through” Greenleaf’s Algebra, and to *parse* all the hard words in “Pope’s Essay.” Children are not to be regarded as so many little vessels, to be filled with “facts,” after the manner of Thomas Gradgrind

and Mr. M'Choakumchild. No, the true end of education is to lead forth and direct our whole nature ; in the words of another, " to call forth *power* of every kind,— power of thought, affection, will, and outward action ; power to observe, to reason, to judge, to contrive ; power to adopt good ends firmly, and to pursue them efficiently ; power to govern ourselves and to influence others ; power to gain and to spread happiness.

" The young should be taught the right *use* of their intellectual and moral powers ; to trace the connection of events ; to rise from particular facts to general principles, and to apply these in explaining new phenomena." This may seem a high order of requirement, especially with reference to young pupils ; but the *teacher* who has not these ends in view in the discipline and instruction of even his *youngest* pupils, but partially comprehends his mission. It need not, indeed it will not, be the constant *theme* of the teacher in his intercourse with the pupils, but it will be ever present to his *mind* as the great *end* to be attained, reducing all the exercises of the school-room, of whatever nature, to a mere system of *means* of effecting it.

This is the time to commence the formation of intellectual and moral *habits* in the young, which will grow with their growth, and strengthen with their strength, and finally ripen into principles and character.

The maxim of Solomon, that a child trained in the way he should go, will not depart from it, is as true intellectually as morally.

Even our elementary text books, and the course of

studies pursued by the youngest pupils in our schools, all recognize a higher aim than that of solving a particular problem, or becoming possessed of a specific fact. The object of the training in oral arithmetic which has become so universal, is not exclusively, nor chiefly, to teach children to perform precisely that class of operations, and to give a facility in the art of computation; but to form habits of continuous thought and reasoning, and lay the foundation for regular and systematic principles of investigation.

So, also, the exercise in grammatical analysis, is of little value, if it do not assist in the formation of habits of careful observation, of nice discrimination, and definite and exact modes of thought and expression. The lesson in *history* is certainly not for the purpose of cramming the mind with a crude mass of indigested statistics, of battles fought and victories won, of the number of killed, wounded, and prisoners; but the object is, to learn the characteristics of *humanity*, and by observing the opinions, habits, and peculiarities of nations in every variety of circumstance and stage of advancement, to distinguish what is universal from what is peculiar, and thus to trace the *law* of development and progress in the race. In fact, the ordinary routine of the school-room implies a breadth and fulness in the objects of education, which, I fear, is but partially recognized in the discharge of our daily duties.

Then we have the discipline of the school room. What are its objects? Is its aim *merely* to preserve stillness, or is it not rather to form and strengthen habits of self-government, of obedience to rightful

authority and *law*? I know we are apt to take a narrow view of school discipline, — to regard it simply as a means of securing quiet, and thus facilitating the active operations of the school-room; and we too readily accord to a teacher the merit of being a good disciplinarian, without inquiry into the means adopted and motives urged.

To the casual and inexperienced observer, two schools may exhibit the same external appearance, the same stillness, the same regularity in all their movements, while, in one case, all this is secured at the sacrifice of every noble, honorable, and generous feeling; and in the other, by means which tend to develop, exercise, and strengthen the whole moral nature.

In other words, it may be an abject and degrading submission to the arbitrary will of the petty tyrant who sways his birchen sceptre over them, or it may be the result of constant and persevering effort at self-restraint on the part of the pupils, inspired by the instructions and character of the teacher. Such, then, being the true *ends* of school discipline and instruction, may not the same judgment, discretion, practical wisdom, the same high toned character, the same moral and intellectual culture, be made available here, as in the discharge of the duties of the professions referred to? And is it not this narrowness of view which gives rise to the complaint that we often hear, that “so little attention is given to moral instruction, that we are educating the *head* at the expense of the *heart*,” — as if no influence could be exerted,

except by the aid of a text book, and through the usual forms of school recitations.

To me it seems clear that a man who is competent to teach the principles of moral science from a text book, may and must find innumerable instances in the discipline of his school, of their *application*, which, by means of their exemplification, can be made far more impressive and lasting, than when considered merely in the light of abstract principles.

To the true teacher, the payment of a penny as tribute money, the ambition of a fond mother, the fall of a sparrow, furnish texts involving the highest truths. And when we reflect that moral influence is the result of *character expressed in action*, rather than mere *verbal* utterance; that its sound goes out into all the earth, even though no *voice* is heard, and that it is communicated by the very *touch* of purity and goodness, does it not invest a calling, which, perhaps more than any other, makes this claim on us with a peculiar sanctity?

Now, does the practice of the *law*, the administration of justice in the *community*, the adjustment of questions of legal right, involve nicer or more subtle distinctions than those on which the teacher is called to act in the discharge of the duties of his office? Is it easier, without the aid of judge or jury, constitutional provisions or penal enactments, to render essential justice between boy and boy; to satisfy them, their parents, the school committee, and one's own conscience, — than to decide upon a title of ownership, or the validity of a document, with the aid of all the means and appliances of the legal profession?

Not by any means to disparage the noble profession of the *law*, founded as it is on the idea of *right*, and having its sanctions in natural *justice*, it seems not too much to say, that the vocation of the teacher involves interests as important, rights as dear, and claims at least equal in intelligence and character.

And how do the requirements of the teacher compare with those of the physician? Is the body more delicate and complicated in its structure than the mind? And does the organic play of forces, which constitutes mere animal life, depend on conditions more difficult of comprehension, than that of the ethereal and subtile essence on which depends intellectual and moral vitality? Does it call for a greater exercise of skill to treat successfully a *fractured limb* than a *fractionous* spirit? Or a steadier nerve and more practised hand to apply the scalpel to remove the *proud flesh* from a nauseous sore, than to probe a *wounded, festering* and *inflamed temper*, to remove the *proud will*, to cleanse it from its impurities, and assist nature in her healing operations?

Is the oil of birch, (so essential in the treatment of all diseases peculiar to the school-room,) less liable to abuse in the hands of passionate, ignorant, and unscrupulous men, than boluses, cataplasms, cathartics, calomel, and infinitesimal pellets in the hands of a quack?

It surely cannot be less difficult to understand and adjust a partially or ill-developed intellectual or moral nature, than to minister to a diseased body. Whatever claims, then, may be urged by the physician in behalf of his profession, may be urged with as

much more force for that of teaching, as the mind excels the body; or, as it is more difficult to guide and restrain the subtle forces of thought, passion, and will, than to treat successfully the diseases and infirmities of the body. And what shall we say of its requirements as compared with those of the clergyman? Is the influence for good or evil, which the teacher exerts upon the impressible and credulous mind of childhood, less important in its effects than that of the clergyman on the members of his congregation, limited as his influence necessarily is by habits and opinions already formed, by the engrossing cares of life, and by that lack of impressibility which accompanies maturer years? But on this point we need not argue, since the clerical profession itself has fully conceded it,—nay, asserted it in the strongest terms.

“There is no office,” says Channing, “higher than that of a teacher of youth, for there is nothing on earth so precious as the mind, soul, character of the child.” “Much,” he says, “as we respect the ministry of the gospel, we believe it must yield in importance to the training of the young. In truth, the ministry now loses much of its power, for want of that early intellectual and moral discipline, by which alone a community can be prepared to distinguish truth from falsehood; to *comprehend* the instructions of the pulpit; to receive higher and broader views of duty, and to apply general principles to the diversified details of life.”

I do not quote these remarks, nor urge these claims, to flatter the vanity of teachers. As a teacher, I can-

not claim to have answered any such demands of the profession; and I fear that most, if not all of us, when tried by our own ideal of a teacher, fall immeasurably short of the "mark of our high calling." I tell rather what the teacher *should* be and do, than what he *is* and *does*. In truth, such a view of the capabilities of the profession, taken in connection with our shortcomings, is most humiliating. The very fact that a calling involving such duties, and capable of such things, should be obliged to urge its claims to *respectability* in a community whose institutions are based on popular intelligence and virtue, should forever stop anything like boasting on our part; since, by such a view, we lose more *personally* than we can by any possibility gain *professionally*.

If, then, it be admitted that the highest success in teaching can only be secured by *special* preparation analogous to that for the other professions, and that it involves duties as high, and requirements as extensive, an affirmative answer may safely be given to our second inquiry.

It remains, then, only to indicate the conditions and means by which alone the just claims of teaching may be established. They have indeed already been hinted at; but I propose to speak of them somewhat more definitely, that we may have distinctly before us our own duty in this matter.

And first, it is not by indulging in ill-natured murmurings and repinings at the injustice done us, that we are to remedy the evil. In fact, it is doubtful whether we have any just grounds of complaint.

That the claims of teaching are very imperfectly

understood in the community, we may admit, but are not we, partly at least, answerable for the low estimate in which the teacher is held? Does not the misconception of the community, after all, result from the fact that they estimate the claims of the calling by *our* qualifications, instead of estimating *us* by its requisitions? If so, the less said about it the better for us.

Something, indeed, of this kind is shown in our standard literature. Thus, while the calling is spoken of as one of the most important and responsible in the whole range of human trusts, there is yet some intimation, more or less distinct, that the *practical* duties of the school-room hardly warrant the enthusiasm of the poet, when he speaks of it as a

“Delightful task! to rear the tender thought,
To teach the young idea how to shoot.”

Scott, I think, speaks of a schoolmaster as one who was naturally ambitious of some higher distinction than that of being the “*tyrant* of childhood,” leaving us to infer, however, that he never got above it.

Ichabod Crane you all remember as somehow associated with Irving's ideas of the *genus*. Dickens has given us Squeers and others, to whom we have already alluded; and Longfellow, while he admits that underneath the hard and cold exterior of Mr. Churchill, the village teacher, lay folded delicate, golden wings, wherewith, when the heat of the day was over, he soared and revelled in the pleasant evening air; yet says that to the people of the village he was the schoolmaster, and *nothing more*; and he adds, as indicating his own opinion, the fact that

destiny, having made one a schoolmaster whom nature intended for a poet, produced a *discord* between his outward and inward existence. I would not, however, recommend a crusade against all who have pointed their darts with a little innocent fun at our expense, but join in the laugh, if it is a fair *hit*, endeavoring to stand closer in future, and thereby present fewer points of exposure. Neither shall we be likely to succeed better, in elevating the profession, by passing pompous resolutions at teachers' conventions.

In truth, our politicians have availed themselves of this mode of blazoning their own merits, or those of some favorite party measure, till it has become one of the poorest ways of advertising any article of intrinsic value. We have learned the truth of what Young has said, that "Men may resolve and re-resolve, then die the same." No, the conditions of effecting our purpose are simply these.

We must, in the absence of special means of preparation, by individual exertion, by study, by availing ourselves of whatever has been written or said by gifted men, by the experience of those who have attained to excellence in teaching, and by an intelligent, conscientious discharge of our duties in the school-room, *secure* for ourselves such a degree of success as one of inferior character, of more limited education and experience, and of a less devoted spirit cannot reach. It is only in this way that those in a course of preparation for the other professions can be compelled to find some other means of replenishing their funds,—and that the limits of the profession may be

distinctly defined. The conditions on which *we* may obtain respectability and rank, are in no way different from those to which all labor is subject.

Why is not the use of the *spade*, in cutting canals, grading railroads, &c., regarded as a regular trade? Simply because it does not require sufficient skill in its use to keep out the veriest clodhopper. Why does the tradesman turn up his nose at the barber? Why, but because he feels conscious of the ability to shave closer by his *wits*, than his tonsorial neighbor, by mere *manual* dexterity.

And so it is through the whole range of business, which employs the industry or skill of man. Mere manual drudgery, depending on muscular strength, and calling for little or no exercise of mind, must forever remain where it always has been, on the very lowest round of the ladder to preferment. But when we have a calling, requiring not only superior intelligence and culture, but *character*, its capabilities of conferring rank and honor, are limited only by the degree of faithfulness and success with which its duties are discharged.

The day, indeed, of noisy and showy influence and gunpowder heroism, we may hope, is nearly past. It is already quoted considerably below *par*, in all prices current, except those of trading politicians, and in no great demand even at *that*, but for availability; and we may rest assured, that, whatever happens in politics, the "*Know-nothings*" will never get the control and honors of elevated rank, in the *Republic of Letters*.

We have already spoken of Normal Schools and Teachers' Institutes, as indications of a truer estimate

of the capabilities of the profession. As such, we regard them with interest and favor; and, when conducted by men of learning, of enlarged views, and of personal experience in the education of the young, we look upon them as the instruments of great good in the community, and as furnishing important aid to the young and inexperienced teacher. Still, we consider them as totally inadequate to the task of raising our profession to its true position.

Their design seems now to be of a double nature; first, to supply, to some extent, the defects of a limited education; and secondly, to furnish an *apology* for a more thorough and systematic professional course. I do not say this in a factious spirit, nor with any desire to find fault with an institution, which, if imperfect in its operations, is correct in principle, and an earnest of the early fulfilment of our wishes in this respect.

Perhaps, in the present state of things, they are the best we can have. One thing is certain. If a good professional course is desirable, a good *general* education is *essential* as a basis, that we may not render ourselves doubly liable to the charge of "*foolishness*," by building on a sandy foundation, notwithstanding the warning furnished by Holy Writ. But this must all be remedied, and we must have schools devoted *exclusively* to studies of a professional character, to be attended by those who have prepared themselves for such a course, by a liberal and thorough *general* education. And this, too, must be effected by teachers themselves.

What would be the effect on the professions, if it

should appear that nearly all the legal, medical, and theological works used in their institutions, and for reference, were made by teachers, or mechanics? Or, if the most important stations in our medical institutions were filled by men, eminent perhaps as theologians, but wholly unacquainted with the theory and practice of medicine? So, too, teaching cannot be regarded as a distinct profession, while we are obliged to select our School Superintendents, &c. from the other professions; and while the fact that a text-book is prepared by a practical and successful teacher, is regarded hardly as a recommendation, even by teachers themselves. Not that all text-books prepared by teachers, are better than those by mere theorists; but certainly the *presumption* is in favor of such books, and, if they are not found to be generally better adapted to the purpose for which they were intended, it goes far to show, either that experience in the school-room is of little value, or that those teachers best qualified have not yet turned their attention in that direction.

But it may be objected to the professional training for which we contend, that it will check personal ingenuity and originality in modes of discipline and instruction, and turn out teachers, as Dickens says, "at the same time, in the same factory, on the same principles, like so many pianoforte legs."

There need be no fear of this. Only let the foundation be broad and ample, and nature has made full provisions against such a contingency, in individual peculiarity, taste and capacity.

Is it so in the other professions? Do you, before consulting a physician, merely inquire where he was

educated? Or have you no *personal* preferences in selecting a minister, provided he graduated at a school where your peculiar theological views are taught? Will you risk your civil rights in the hands of a lawyer, simply because he received the instructions of a Story, or a Parker, and without inquiry into his personal character and ability?

Nothing can be more groundless than this objection. Teachers whose preparatory studies have been pursued at the same institution and under the same guidance, may, it is true, be presumed to have certain *principles* in common; but their application of them will be as diverse as the circumstances of their different situations; and all the more so, from the enlargement of their views, resulting from a liberal culture. It is ignorance which is limited to particular *processes* in instruction and definite modes of discipline, regardless of circumstances or character.

“Larger ships may venture more,
But *little* boats shou’d keep near shore,”

says poor Richard, and the skippers of the little boats commonly heed the injunction, and paddle and float in very *shallow* water. Whereas the larger ships, furnished with full charts and guided by skilful pilots, may boldly venture upon the wide ocean of knowledge, and return laden with the treasures of wisdom which God has scattered in all lands.

There may, indeed, be a “unity of spirit” under the plan proposed, but as I have said, we may safely trust nature for a “diversity of gifts.”

Is it objected that we have set the standard too

high, and made the conditions too hard? Our answer is, that we have *found* the conditions, not *made* them; and let it ever be remembered, that by lowering the conditions of excellence, we detract in precisely the same ratio from the respectability of our calling.

No, let the very difficulty, not to say *impossibility* of realizing our ideal, only urge us to stronger effort, — as Christ taught his disciples to “*strive* to enter in at the strait gate,” from the very motive that many should *seek* to enter in and not be able. Let teachers take the initiatory steps, and there are a thousand agencies ready to co-operate and help to carry on the enterprise.

The community is now more thoroughly roused to the claims of education than ever before; the best minds are interesting themselves in its behalf. They see that the progress of liberal principles in government, personal freedom, and toleration in religion, on which our republican institutions rest, can only be secured by a corresponding progress in knowledge and virtue; that without this, in fact, they cease to be blessings, and become a *curse*.

They see also that the increased activity and enterprise of our day call for, nay *demand*, all the counteracting conservative influences of intelligence and character within our reach.

Formerly, when the young men of our country “lived where their fathers’ lived, died where they died,” they were so bolstered with parental, domestic and social influences, as hardly to be conscious of a free agency, much less to call for the active energy

and firmness of purpose, needful to insure the mastery in a struggle against temptation.

Now, our sons scarce reach their majority before thousands of miles intervene between them and home, with all its kindly influences; and we have not ceased to think of them as *children*, before they are obliged to stand alone, and unaided wrestle with giant temptations, the like of which never crossed our path. Let us accept these new responsibilities with a cheerful, earnest, and trusting spirit. It is not for us to quarrel with existing facts; to lament the newly-awakened spirit of enterprise everywhere visible; to endeavor to put to sleep by our conservative lullaby, or to restrain with our nursery twattle, the *young*, whose ears have been charmed by the ringing of the gold of California and Australia, and whose dreams, like Wolfert Webber's,—and as oft repeated,—are still of doubloons and limitless wealth. The age is a fast one, we may admit. But one thing is certain. It cannot be retarded. You may as well think of frightening the community in view of the terrible railroad accidents which sometimes occur, to tear up the rails, convert the roads to turnpikes, and return to the lumbering stage-coach. No! the *cār* of progress must go on; let us aspire to the position of conductors, engineers, superintendents, directors,—rather than settle down as mere brakemen.

This change in the condition and habits of society, and the increased exposure consequent upon it, has created an intenser interest in the progress of education, than perhaps all other causes. Conservatism itself has ceased to attempt to *bind* Young America.

He *must* be *educated*. The only restraining cords which he will not snap "like flax that is burned with fire," are the fine but strong ligaments of a good intellectual and moral education.

We have, then, everything to encourage us. The wants, no less than the spirit, of the age are co-operating with us. What was before desirable, as tending to personal advancement, has now become an actual *necessity*, that our children may retain even the social position to which they were born. Nothing but an increased centripetal force, binding with still stronger cords the heart to wisdom and virtue, can balance the centrifugal tendencies which are threatening anarchy in our social, religious, and political systems.

And here let me say that a peculiar responsibility rests on those who are enjoying the advantages, however limited they may be,—already provided for special preparation.

Let it be seen and felt that you return from the institute or convention,—if not with better methods of instruction and discipline,—yet with a stronger determination to excel, and a deeper enthusiasm, which cannot fail of issuing in schemes of greater practical wisdom and success in the school-room. Every new evidence of their utility thus furnished, becomes a direct agency of incalculable power, to promote not only the personal advancement of the teacher concerned, but the general interests of education, and the standing of the profession in the community.

If there is virtue in the character of ten righteous men to save a wicked city, there certainly is not less

potency in the same number of earnest, well-qualified, and faithful teachers to save the profession, to magnify the office, and to *make* it honorable.

Nay, but *one* Dr. Arnold, in bringing his fine talents, his extensive, varied, and accurate learning, his earnestness, and, above all, the great weight of his *character*, and laying them all upon the altar of *childhood* at Rugby, has done more for the honor of teaching, than has been effected by all the mere theorists since the flood.

The world is forced to the admission, that a profession, affording scope for his rare gifts and endowments, and duties to which he felt inadequate, must be *intrinsically* noble. Let us, then, emulate the example of those who have faithfully and earnestly devoted themselves to the great work of educating the young, remembering that whatever may be the relative rank of the profession, a faithful discharge of its duties cannot fail of its reward; and that this reward is not *exclusively* personal; but that, however little, a "*mite*" at least has been cast into the common treasury of the profession.

"In the elder days of Art,
Builders wrought with greatest care,
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the place where God may dwell,
Beautiful, entire and clean."



LECTURE II.

GEOMETRY, THE FOUNDATION OF LEARNING.

BY THOMAS HILL,
OF WALTHAM, MASS.

I PROPOSE as my thesis, that Geometry is the foundation of learning. It is said that Plato wrote over his school-room door, Let no one ignorant of Geometry enter here. And although the anecdote cannot be found in good Greek, and is, therefore, to be considered rather mythical, it deserves to have been true. It is the inscription, which is in fact written over all the higher schools of life. Geometry is required for admission into the high schools of nature, and is always taught in Nature's infant school. It has been sadly neglected by human teachers, since the invention of logarithms and other facilities for arithmetical computation; but it has remained the foundation of learning, and no man has ever arrived at any knowledge, until he first learned from Nature herself, unconsciously perchance, Geometry enough to build it upon.

In order that you may not accuse me of overrating Geometry, and of underrating all other branches of knowledge, I will, before going further, give you a brief sketch of my views of a perfect education.

A child is a spirit, a finite will, actuating a body, under the impulse of sentiment, appetite or passion, and by the guidance of reason. Hence he needs four sorts of education. For the spirit, or will, he needs religious guidance; for the body, he must have physical training; for the impulsive nature, a moral education; and for the reason, an intellectual education. So that the intellectual training of the schools is but one out of four indispensable branches of a true education.

Take next the intellectual branch, and consider what studies are to be pursued. The grand circle of human science is divided into five sections: Theology, Psychology, History, Natural History, and Mathematics. Again, — Mathematics may be divided into Arithmetic, Algebra, and Geometry. So that Geometry is but one out of three branches of Mathesis, and Mathesis is but one out of five sections of human learning, but one of five courses of intellectual training, and intellectual training is but one of four indispensable branches of a true education.

You see, therefore, that I do not overlook the rest of education, and allow Geometry to fill my whole horizon. But I nevertheless affirm, that Geometry is necessarily the first study of a finite mind; that we cannot conceive of a mind having a beginning and growth, that should not find in Geometry the only milk for its earliest intellectual nourishment.

For if we take up the five divisions of Science

which I have named as including all possible human knowledge, we shall find that they necessarily follow each other in the order in which I have placed them. Theology must necessarily be preceded by Psychology ; we must know something of our own spiritual powers before we can know anything of Him, in whose image we were created. Psychology must be preceded by History ; we must know something of the actions of men, something of the ways in which they have exercised their powers, and displayed their passions, before we can know what those powers and passions are. History must be preceded by Natural History ; we must know something of the field wherein men have acted, something of the materials whereon they have acted, before we can understand what they have done. Natural History must be preceded by Mathematics ; we must know something of the laws of Space and Time before we can understand the phenomena subject to those laws.

Mathesis, therefore, is, in order of time, the first of human sciences. The same conclusion would be reached, if we examined these five sciences in the light of the powers by which we apprehend them. We shall find that all knowledge rests on a double basis, of perception and conception ; of sensation and consciousness. We shall find that of these powers the perceptive are first developed, the conceptive last. The infant only perceives, does not imagine nor reason. His powers of imagination and reasoning are developed through the exercise given by observation. Hence the natural order of education will be to teach, first, the sciences most dependent on observation ; and

lastly, those most dependent on consciousness. Now this order will lead us first to Mathematics, in which consciousness plays the least important part, and so on to Natural History, History, Psychology, and Theology.

The same conclusion that Mathematics is the first study to be pursued, will be attained if we look at the course which Divine Providence has pursued in the education of the race. Mathematics were the first-born of human sciences, and the very name that they bear of Mathesis, or learning, shows that they date back to the time when there were no other sciences to divide the honor of that name with them.

But of the three branches of Mathematics, Arithmetic, Algebra, and Geometry, which shall take precedence? Remember that I do not speak of precedence in importance, but of precedence in time. Arithmetic, the Science of Numbers; Algebra, of Time; Geometry, of Space, — which comes first in the order of study. Beyond all controversy we must say Geometry. For although Arithmetic and Algebra are not directly dependent on Geometry, and the order of the three cannot thus be determined, yet by the other modes of inquiry the decision is very clear, Geometry is dependent almost entirely on sensation; Algebra, almost entirely on consciousness, and, therefore, Geometry should precede Algebra; while Arithmetic, being an abstraction, must necessarily depend either upon Algebra or Geometry; and, therefore, as Geometry precedes Algebra, Arithmetic cannot precede Geometry. The child begins to study Geometry as soon as it opens its eyes; and it distinguishes by the outline a

circle from a square, a chair from a table; nay, will recognize outline drawings of familiar objects for many months before it can count three. And in the history of our race, Geometry preceded Arithmetic by centuries, and preceded Algebra by tens of centuries.

Thus we arrive, by sure and unmistakable paths, at the conclusion, that Geometry is the first intellectual aliment of the human mind. The sensations of sound, of light and warmth, and of the satisfaction of hunger and thirst, may awaken the infant's emotions, but not its thoughts. Its power of thought is first called into play as it traces the outlines of the window-sash in the chamber where it was born, then learns the lineaments of its mother's face, and then the form of its own little hand, as it holds it up to the light. Its first intellectual training is this training in the perception of geometrical continuity, geometrical similarity, geometrical beauty. Did the infant fail in learning these first lessons in Geometry, it could not possibly learn anything else; it would be an idiot. All distinct intellectual effort begins with, and is founded upon, the perception of the truths of Form.

For many ages, this law was obeyed in the education of children. Geometry was made the first, almost the only, study for the young. Of late years, and especially in our own country, the science has been greatly neglected, and in some schools totally omitted. Many attempts have been made to revive its use as a branch of public education, but none have met with a very complete success.

The causes of this modern neglect of Geometry are various; but I trust they are all temporary. One is

the false estimate which has been put upon Arithmetic, and another, the false mode in which Geometry has been presented. It has been presented in a form suited only to the adult mind. It has been made a logical drill for those of mature reasoning powers. Thus, in the eloquent eulogium passed upon Mathematics from this desk yesterday morning [by Prof. Hoyt], they were praised on account of the orderly and progressive character of their arrangement; on account of the strength which they give to the logical powers; on account of the purity of their intellectual sphere, untinged by passion, prejudice or error; and above all, for what was pronounced their crowning excellence, the continuity of attention and labor which they demand from the pupil. Yet there is not one of these qualities that is not possessed by Arithmetic and Algebra in as high a degree as by Geometry. Geometry had, therefore, never presented itself distinctly to the orator's mind, in its peculiar beauty and power as the natural foundation of learning, in first developing the powers that lie intermediate between sense and reason, namely, the powers of conception or imagination. In what way shall Geometry be so used as to make it exert this peculiar power?

Before I proceed to this subject, let me briefly recapitulate that which I have already said.

There is, then, a true system of education. There is a Divine plan and purpose in regard to the education of the human soul. As the eye was, beyond controversy, made for seeing, and the ear for hearing, so was each faculty granted us for specific uses, and there is a plan of culture for the human being that shall call

all those faculties into full vigor and life. There is but one plan, and each educator seeks to discover it. But the judgment of the best students of the subject has not yet decided that any one man has discovered God's plan.

But, as Agassiz says of the plan of the animal kingdom, so we say of the plan of education, it is not our plan that we would propose, but our reading, or our view of the Divine plan.

I say, then, education naturally divides itself into four branches, according to the powers of the pupil; religious education for the will, moral for the impulses, passions, or sentiments, intellectual for the mental powers, and physical for the body.

Again, each of these four branches divides itself into sections, according to the objects on which those powers exert themselves. Thus, Intellectual Education divides itself into Theological, Psychological, Historical, Physical, and Mathematical, according as the intellectual powers are occupied upon the thought of God or of man, the acts of man, the works of God, or the things that appear independent of the will of either God or man. The exhaustive symmetry of this five-fold division of human science would be well shown by stating it in the quaint language of the ninth century, that Theology treats of the Uncreated Creator; Psychology, of the Created Creator; History, of that Created by the Created; Physics, of that Created by the Uncreated; Mathematics, of that which neither creates nor is created. And the symmetry of this five-fold division is, so far as it goes, an *a priori* argument for its correctness.

These five sections are founded upon what we esteem *real* distinctions in the nature of the objects. Each one is again divided according to *apparent* subdivisions of the objects. Thus we obtain in Physics, Zoology, Botany, Chemistry, and Mechanics; and thus we obtain in Mathematics the three divisions of Geometry, Algebra, and Arithmetic. And since these divisions are apparent or phenomenal, that is, are made with reference to our modes of perception and thought, they are arranged according to the powers of mind on which they most depend. Thus we find Geometry to be necessarily the first study of the human infant, because it depends more directly on sensation than either Algebra or Arithmetic do. It is true, that, to a careless eye, all parts of a child's education may seem to go on together. But the careful observer sees that physical life and education begin before the intellectual, the intellectual before the moral, the moral before the religious, and that no step is well taken in one of these departments until the corresponding step has been first taken in the other. The careful observer sees also that in merely intellectual education, the five sciences must keep their relative order. If you teach the child other branches before you have taught the Mathematics, he cannot possibly understand them any farther than he has qualified himself for comprehending them, by his unconscious gathering of Geometry and Arithmetic from natural sources. They keep their relative order, and your attempt to invert that natural order, only results in an injury to the whole man, and a final weakening of the very powers that were prematurely

taxed, a confusion of the mind on the very topics on which you prematurely sought to enlighten it. In vain will you attempt to teach the history of William Tell, for example, and give it power over a child's heart, until you have made him conceive vividly of the mountains and lakes of Switzerland, of the nature and power of the bow and arrow; nor can he conceive of these without the power to conceive of forms. In vain will you attempt to teach the child the logical processes of intellectual arithmetic, until from his observation of the facts presented to his eye, he has learned the distinction between multiplicity and unity, between a whole and its parts.

But some man will say, you acknowledge that Geometry is taught by nature, for you say that it necessarily precedes other knowledge, and that the attempt to teach other things results in giving a certain amount of Geometry, why not, then, leave it to nature? I answer, that Nature teaches all sciences, and among them the Science of Education as a part of Psychology. And if we, in conformity with the Science of Education, attempt to teach anything systematically, we ought to begin at no other place than the beginning. If we omit Geometry, and leave it to Nature, we may with equal reason omit Arithmetic, and leave the child to manufacture his own system of notation, and his own modes of attaining numerical results. There is no light in which I have been able to place the subject of education, that does not make Geometry take precedence in time of everything else even of counting and of learning to read.

The next inquiry is, In what mode should we teach

Geometry to the young? And here we shall find that Geometry has its subdivisions, beginning with the simplest laws of pure space, and rising into the state where it unites with Algebra; and the union of the laws of space with those of time give birth to the laws of motion. Of course, pure space is a conception more nearly allied to sense than is the conception of pure time, and, therefore, rectilineal figures, or figures of mere form, precede curves, since curves are the expression of movement.

Again, the powers of the mind exercised in Geometry are threefold: the perceptive, which take cognizance of the shapes of material objects; the conceptive, which seize upon and reproduce in the mind the perfect form to which the material only approximates; and the reasoning, by which the relations of these forms to each other, and to the laws of time, are detected and followed out.

Of these three sets of powers, the third, or reasoning faculties, are the only ones which are the direct object of culture in ordinary school education. Of course, those schools in which music and drawing are taught, I call extraordinary. But in ordinary education, the reasoning powers are the only ones called into play. The child is taught to reason about numbers, instead of being trained to count objects at a glance, and thus to comprehend the reality of numbers. And in the culture of the reasoning powers, Geometry possesses no peculiar advantage over Algebra and Arithmetic.

But in the culture of the perception and the imagination, Geometry has unique power; and it is for this

purpose that it should be first used in education. As a culture of the perceptive powers, it is to be used as soon as the child is old enough to talk. It should have its playthings of a character to lead it to notice geometrical truths. A child eighteen months old will play with little bricks, or with triangular blocks, and will notice the difference of forms that can be built with them. A child of four years old will begin to build symmetrical forms with wooden bricks. At this age it will also readily comprehend you if you point out to it the distinctions between the forms of leaves and flowers; will see, for example, the likeness between the potato, the tomato, the nightshadé, the red pepper, and the traveller's joy, and perceive that the likeness of form in the flower indicates a likeness in family. I have known a child of this age at first sight call the succory a blue dandelion; showing that its little eye detected the similarity of form and the dissimilarity of color. Surely, such a power of eye ought not to be left to train itself.

But the training of the eye may now assume a two-fold character,—a moral and an intellectual, an artistic and a scientific. Both are necessary to a perfect education. The artistic training will help the scientific, the scientific will help the artistic. The one may be given by drawing; first, by the copying of simple outlines from nature, to train the perception; and then by the inventive drawing, as explained by Prof. Whitaker, to train the conception. Both these branches are, if the view of education given above is correct, essential; but drawing from copy must precede inventive.

The scientific training must, in like manner, be addressed first to the eye, afterward to the imagination, and then take its third step, of addressing the reason, just as drawing must afterward take its third step of appealing to the heart.

The first step, scientific Geometry addressed to the eye, is taken by presenting to the child compound forms, to be analyzed into simpler, or to be compared by the eye only. This is best done, I think, by such apparent plays and dissected maps and pictures, and by the more severe exercise of the Chinese tangram, and similar devices. The finest mathematical spirits of our race have united in attributing to the Chinese puzzle, an intellectual value far above what might be expected from anything emanating from that stationary land;—a land of adult children, and, therefore, foremost of the world in preparing childish toys and amusements.

The second step is to be taken by presenting to the child the definitions and the truths of Geometry, without their proofs. He is not only to look at the pencil marks of his outlines, but to form the conception of a line without breadth; not only to see the edges of his blocks, but form the conception suggested by them, of an absolute straight line. He is to form the conception of a surface without thickness, and of a triangle made of such a surface, instead being made of paper. He is to discover that such conceptions may be multiplied indefinitely by a mind trained to the work. He is to learn that these conceptions are not barren things, but that they are the Divine ideas upon which the world is fashioned. He is to learn that each con-

ception implies in itself certain truths and relations, truths and relations which necessarily exist in space, but not necessarily in matter, and that the conformity of matter to these laws of ideal form, therefore demonstrates that the Creator of matter knew all these things before men discovered them. Thus, these geometrical conceptions, springing from his physical senses of sight and touch, run upward into his religious nature, and make all parts of his being develop themselves harmoniously. Geometry is not a dull thing to him, but, being adapted to his age and to his powers, is his delight.

Nor should the child's conceptions be confined to those of space, but be carried into the realm of time. Nothing arrests the attention so surely as motion. It appeals more closely to the sympathies of our living nature. Show, therefore, the child the moving thing, and lead him to a vivid conception of the form of its path. Let him know that the stone which he tosses into the river, will, of necessity, move in a curved line, and that he cannot throw it swift enough to make it go straight. Let him know that the curved line in which it moves has a peculiar form and peculiar properties. It is not part of a circle. It is not the form of a hanging chain. It is not the form of a bent switch. But it has its own shape, and its own laws. It is that curve which is made by cutting a cone parallel to one side; it is that curve which is best adapted to make a mirror for a telescope, or for a light-house; it is a curve which can easily be drawn by means of a carpenter's square and a couple of awls. Tell him this, and you have stimulated his powers of accurate

conception to the utmost. He watches the stone in its flight, he observes the chain as it pays, he bends the switch to various degrees of curvature, he takes a square card and a pin and endeavors to draw the curve, and understand its laws of formation. His conceptions are made vivid and made accurate. He does not vaguely shadow forth to himself the general form, but seizes upon the minute variations, and grasps after the hidden law of motion, which is concealed at each instant in the moving point.

By this mode of presenting Geometry, first to simple sense, afterward to the imagination, you pave the way also for the finest intellectual grasp of the subject. These facts, vividly conceived, stimulate inquiry as to the mode of discovery. How is it known with such positive certainty that the stone moves in a parabola, and that the law of its motion is different from that of the hanging chain, or of the bending sapling? The child has reasoning powers, even if undeveloped, and this question will present itself as a stimulus to their development. He will desire to study Geometry in the light of reason, and to demonstrate to himself the familiar and interesting truth: But he will find that this beautiful vision is one of the higher Alps, beckoning him on to long and distant ascents. He passes through the high school and academy and university, and still the catenary and the elastic curve will wave over his head, and whisper to him in persuasive tones to come up higher.

But even if the child is never led into the demonstrations of Euclid, even if he stops short in scientific Geometry, with these conceptions of pure form, he

has gained a power of vivid and definite imagination, which will aid him in every department of his future thought and action. If he pursues scientific researches, his success will depend upon his power of geometrical conception, upon the definiteness with which he seizes upon the forms of the phenomena that he investigates. A striking illustration of the dependence of all sciences upon Geometry, was given a few days since at Providence, where the business of the whole Association for the Advancement of Science was delayed for the want of a blackboard; and, for a time, no gentleman could be found ready to read a paper upon any scientific subject whatever, without the means of illustrating it by appeals to the eye.

If the pupil pursues classical studies, his success will depend, in a great measure, upon his ability to reproduce in his mind's eye, the scenes and manners of the time and place whose language he is investigating.

And the success of the merchant and the mechanic depend, also, upon the vividness and clearness of their conceptions. Pre-eminently is this true of the mechanical inventor, for invention is simply a clear, definite conception of a machine not yet built.

The orator, also, whether in the pulpit, at the bar, in the political assembly, or the social gathering, will be effective in proportion to the power of imagination and of expression, by which he can form to himself and describe to others, vivid conceptions of visible things. For abstractions can only reach the intellect, and he who would touch the heart must, of necessity,

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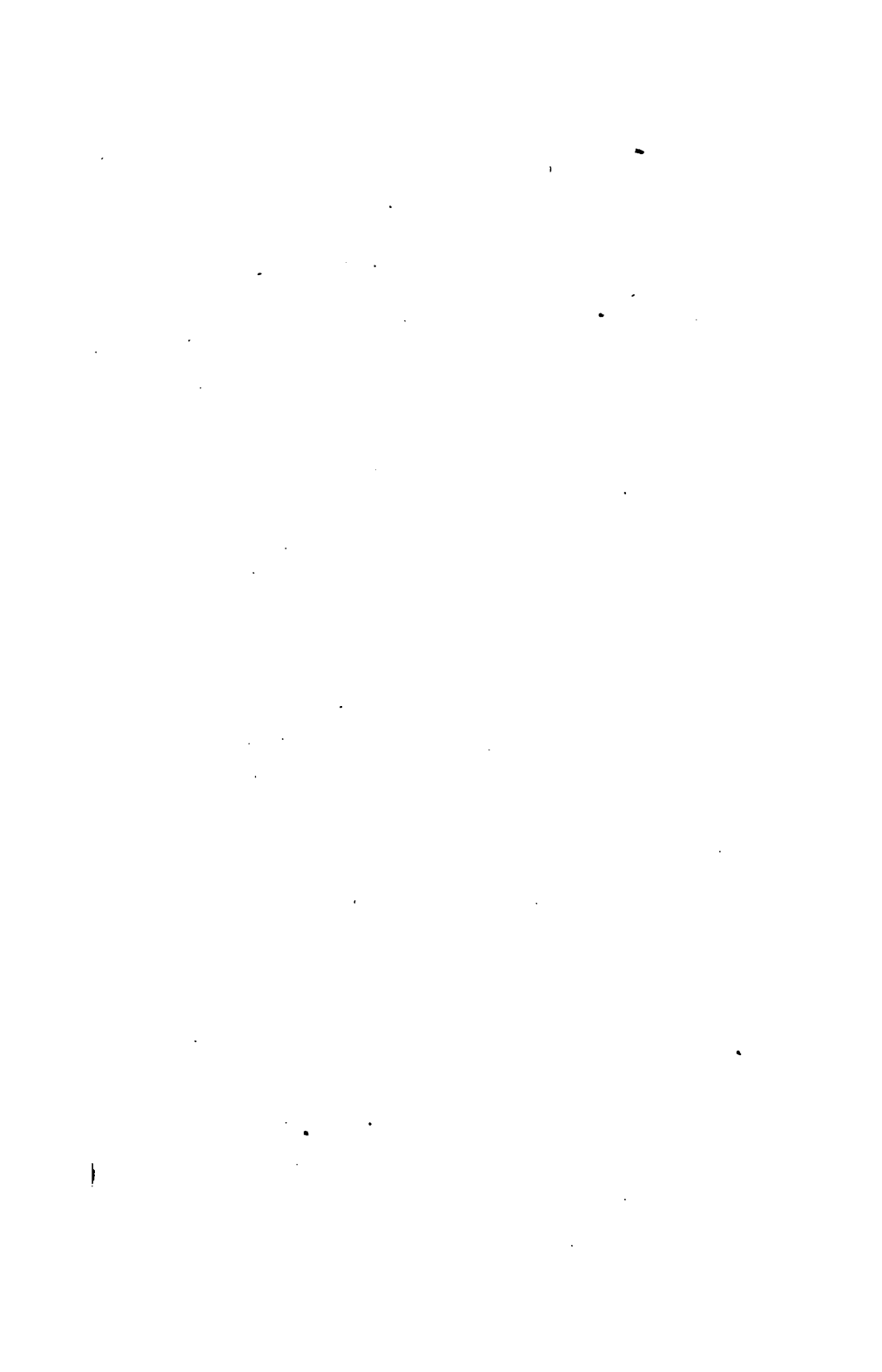
present us the images of sensible things. Ever the Divine pattern must be followed, and we can appeal to our fellow-men only as we find that the Creator appeals to us,—through the medium of sense, and of sensible imagery.

Where, then, is the department of human life in which that power of clear, definite conception, which it is the peculiar province of Geometry to foster, will not be the foundation of success?

Apart from all considerations of success, I would also urge the pursuit of Geometry as a source of the purest pleasure. No intellectual resource that we can give our pupils, will be to them a more unfailing spring of delight, than the habit of analyzing forms. More than any other intellectual habit, it will blend itself naturally with every holy and reverent view of outward creation as the work of a Divine hand. While arithmetical power is rarely employed, except in actual computations for temporary ends, geometrical power is in constant exercise in every contemplation of the world around us. As I walked yesterday morning down the banks of the Kennebec, what was it that thrilled my frame with such ever varying delight? Not merely the refreshing air which breathed upon my cheek; not merely the fragrance which it brought from the field and forest; nor yet the cheerful sounds of animate life and of human labor; nor the various play of light and shade and coloring upon the landscape;—more than all these, it was the perception of beautiful forms that charmed me; the forms of flowers beneath my feet; the arrangement of leaves about the stems of plants, in a

symmetry hidden save to a geometrical eye ; the undulation of the land ; the configuration of the shores ; the grouping of the trees, and outlines of the forest ; the ripple on the river ; the dancing curves of light at the bottom of the clear water ; the varying forms of clouds in the sky above me ; it was through these various forms that the infinite beauty of the work of God was chiefly revealing itself, and filling me with that exhilaration of faith and indefinable joy.

But I had no intention of entering into a eulogium upon Geometry, and its connection with Faith. I meant to end, as I began, with the simple statement, that Geometry is the foundation of all intellectual education, and that it should, therefore, form the basis of scientific training in the primary school.



LECTURE III.

THE MORAL OFFICE OF THE TEACHER.

BY G. REYNOLDS,
OF JAMAICA PLAIN, MASS.

How shall the intense mental activity, which is so characteristic of our times and of our people, be refined and brought into intimate alliance with noble principles and life? What question has deeper interest than this?

With us, at least, the destiny of education, viewed simply as a process for unfolding and strengthening the powers of the mind, may be considered as fixed. Whether a high mental culture be a benefit or an injury, a moral safeguard or a moral danger, it certainly is in the heart of the people to have it. There is a universal faith, that light as well as liberty, knowledge as much as material comforts, justly belong to every human being. No one would wish to oppose this feeling. No one, if he did wish to oppose it, could have any hope of success. Every

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year the popular interest in education increases. Every year the masses make larger demands. Every year thoughtful minds subject the very basis of our system of instruction and all its forms and methods to a keener criticism. In our struggles to achieve a nobler success, we may, indeed, make many and great mistakes. For a time we may even go backward. But, sooner or later, we must have and use the best means of intellectual culture. So much is certain. The great question, then, is not, How shall a perfect system of mental training be devised and everywhere applied? That question will be answered without our help. All we can hope to do for its solution is, to be co-workers with a great and increasing multitude.

But suppose that this question were definitely settled; suppose that we had the best possible system of instruction, and that every child in the land were subjected to the highest mental discipline. Would not a still more important question be left unanswered? By what methods shall intellectual refinement and energy be so inwrought with noble moral faith and purpose, as to create and sustain a life at once pure, useful, and heroic? How to accomplish this; how to proportion wisely and well the mental and the moral elements in human culture, is the great educational problem.

We know what an exaggerated estimate of mere intellectual refinement prevails. Every day we hear men speak of a bald, mental culture as the one sufficient safeguard of freedom, the foe of vice and crime,

the source of all that is noble and undying in human character; as though there were really hidden in the mere facts of geography, grammar, and mathematics, a panacea of wondrous power. We stoutly demur at the whole theory. We are sure that much of the popular opinion on this subject is fallacious. Let us not, however, be misunderstood. No doubt, education has been a great blessing to this country; the greatest blessing. Ay! because it has been conducted on a larger plan than these babblers can comprehend; because it has neglected no part of human nature; because high moral aims have been infused through every department of education! There have been noble men and women engaged in the instruction of the young, who could not have heard without a silent or open protest any denial of the moral function of their office. It is because the balance has been kept even, between superstitious ignorance on the one hand and irreverent knowledge on the other, that we have not been flooded by a bigotry akin to that which broods over benighted Spain, or by a licentiousness like that which festers and corrupts in the polished capital of France. God grant that we may have strength and wisdom to keep to the end the just equipoise!

Undoubtedly there is a certain general connection between the mental and moral powers. Intellectual culture does exercise over the whole nature a refining influence. It indisposes the man to indulge in the grosser vices. It crowds his mind with elevating thoughts and places before him noble ideals. And so education may with truth be called one of the

moral safeguards. But we must not put too much trust in it. We make a great mistake when we imagine that there is any necessary alliance between knowledge and virtue. Look at some of the facts of experience. Many of the brightest names in the annals of literature, science, and art have been sullied by dishonesty and vice. Some of the most refined cities of ancient and modern times have also been the most dissolute. There have been periods in human history distinguished by great mental activity, which have been equally remarkable for the prevalence of infidelity and shameless license. What do these things prove? Not, certainly, that mental culture is pernicious; not even that it is powerless for good; but that it is not, as some seem to think, all powerful. Why should we expect anything different? What is there in the nature of intellectual discipline which is altogether purifying and redeeming? Suppose that a man uses his knowledge to promote selfish ends. What can it do for him but make him successful in some narrow sphere of worldly ambition, or add to his knavery a more perilous keenness? But we will not argue the matter. It is evident that beyond the question, How shall we best impart knowledge, there is this other and equally important question, How shall such knowledge be made to promote virtue and usefulness. In short, in any enlarged view of education, moral elevation as well as intellectual culture is included.

But what has the teacher to do with the moral

department of instruction? Everything, or nothing? Ought he to feel much or little responsibility? In truth, has he or has he not a moral function?

There can be but little doubt what practical answer is made to these queries. There is in the community a profound indifference to the moral aspect of education. While, for the last few years, there has been displayed in every quarter a restless eagerness to improve the mental efficiency of our system of education, almost nothing has been done or attempted to increase and elevate its moral influence. It is not too much to say, that the majority do not expect that a teacher should concern himself about the moral training of his pupils. The question of his fitness to impart good or evil spiritual influence is scarcely considered. All that is demanded is ability to teach certain facts of knowledge, and to bring the mind under a just mental discipline. Many a parent is willing that his child should spend the best hours of those years, in which character is silently forming and perhaps forever, in the mere attainment of intellectual resources; without hearing so much as a word of the moral duties and temptations, or of those blessed virtues which adorn life and make it honorable and happy. Strange that it should be so!

We scarcely need to say that we believe that there is an error, and a pernicious one, in this practical limitation of the work of instruction. That is a degrading interpretation of the office of education which assumes that the teacher is simply an intellectual functionary, whose only duty is, to communicate

knowledge, cultivate the memory, and unfold the reasoning powers ; who, though in daily communion with the child, has nothing to do with what is deepest and most vital in the child's nature. No noble-hearted man will submit to be thus confined and degraded in the exercise of his vocation.

Take the simplest view of the matter. Every teacher occupies a choice position of moral influence. He comes in contact with the young just as the faculties are unfolding, when every generous sentiment burns brightest, and heart and mind are quick to receive noble impressions, and so he has often the opportunity to do more than any one else for the moral elevation of his charge. Is not this a sufficient basis for great responsibility ? In his own sphere he can do good ; and, therefore, in obedience to that same law which is over us all, he is bound to do good. He has no right to withhold that mite of noble influence which may perceptibly elevate the moral conceptions and aims of these minds that look to him for counsel. Besides, as our schools are constituted, admitting to their ranks not only the children of the prosperous and virtuous, but also the offspring of the unprincipled, depraved and desperate, who learn at home no lessons but those of ribaldry and crime, there must, of necessity, be gathered in every place of instruction many who will never receive any holy impressions, unless they receive them in the school-room. This is a fact of no little importance. Every year how many of the ignorant, superstitious, and debased are landed upon our shores. Everything depends upon the moral training we are able to give

to their offspring, — the safety of the state, the stability of law, the purity and happiness of social life. Who shall or who can do this work but the teacher? Is it possible that he can escape the duty which he, and he alone can perform?

And as respects the children of the more fortunate classes, who, beside the parent, is in a position of so great moral power as the teacher? The clergyman, to whom perhaps you may say that this work more properly belongs, can, at most, visit the families of his parish but a few times during the year. When he does visit them, he is as likely to miss as to find the children of his flock. And even if the young do meet him, it is too often with a feeling of constraint, which puts him out of the range of their sympathies, and robs him of his influence. But the teacher is daily and hourly in contact with his pupils. He becomes familiar with their feelings, habits, and dispositions, with their errors, virtues, and wants. If he temper authority with genuine kindness, until his charge perceive that he has their real welfare at heart, how deeply he may plant in their souls the love of truth and holiness! We say it plainly, no teacher is true to his office who neglects its moral function. Unless he is doing something to evoke and quicken those noble sentiments, those generous aspirations, those cravings for the true, the beautiful, and the immortal, which find a home in every youthful breast, he has no just claim to the post he fills. What has the teacher to do with the moral elements of education? Everything. His opportunity for good influence at once creates his duty and measures his responsibility.

I understand how a candid teacher may receive such remarks. He will say, "We admit the truth of your position, and we admit its importance. But, after all, you have not touched the most difficult question. How shall the duties of this moral function be exercised? By just what methods, amidst the baffling experiences and actual discouragements of the school-room, shall this moral power be acquired and kept?" It is true that there are difficulties in the way of a perfect or even a partial fulfilment of a teacher's moral office,—great and formidable difficulties—difficulties which cannot easily or quickly be overcome. There is, for instance, in the young mind a strange intolerance of everything which appears like a set moral discourse. The truth must come incidentally if it would strike home. Many a one has created a disgust for sacred themes by his very efforts to awaken interest in them. Then there is a morbid fear of sectarianism, which the slightest imprudence, an unwise word, the most distant approach to the proselyting spirit, may call into activity. And the very mobility and restlessness of childhood render it hard indeed to make any deep and indelible impressions. But enough of this. Your own minds will recall all the varied moral difficulties and discouragements of your position.

Perhaps no one can do much to solve these difficulties for another. The most he can expect to accomplish is, to make the sense of responsibility earnest and profound. As a rule, each must meet his own trials and answer his own doubts and originate his own plans of usefulness. Yet, sometimes, a mere

spectator will perceive better than those who are personally engaged in the work of teaching, what is the inevitable tendency of certain courses of action and certain methods of discipline. We shall venture, then, to make a few suggestions, which have, at least, the virtues of simplicity and plainness.

First, then, the *bearing* of a teacher (and by this term we mean his whole demeanor and spirit in the school-room) has much to do with his moral influence. A child is quick to perceive what principles are behind the conduct and the determinations of those who are in authority over him. Many a teacher has produced permanent moral impressions by action, whose only aim was to remove transient difficulties or to achieve transient success; ay, and by words and deeds which have had no better origin than momentary excitement. Simple and undeniable as this statement is, how many really appreciate it in its full force, and in its daily and hourly application to their own experience and their own peculiar temptations.

Take the matter of *temper*, as affecting the demeanor and general conduct, and consider how much depends upon its proper government. When one has under his charge a school-room, full of those restless, curious, mirth-loving, and wilful creatures we call children, he must expect endless causes of disturbance, a strange carelessness of law and order, a heedlessness of times and seasons, and a perverseness and turbulence which, to say the least, are hard to

bear. It ought to be no cause of disappointment that the young have not the gravity, persistence, and considerateness of mature years. You might as well demand the firm muscle and the manly port. Now, so long as one preserves his self-control, he can repress with much firmness, and, I may add, punish with much severity, and retain the respect and even the love of his pupils. If they believe that he is moved, not by passion but by a sense of duty, they will reverence his calm, equable assertion of authority, though they suffer by it. But the moment he loses his temper, his good influence is at an end. He calls out and confirms what is bad and rebellious in the child's bosom. We can scarcely exaggerate the evil which a teacher of an unequal and petulant disposition accomplishes. The sullen and brooding sense of injury which his hasty words awaken in the mind of youth; the defiant and dogged obstinacy which his sarcastic speech evokes; the premature excitability which his whole demeanor fosters, and which outlasts early years; these are his works. And if he cannot learn to rule his own spirit, the sooner he abandons his profession the better.

It is not less important that the teacher should maintain the attitude of *impartiality*. This is not always easy. Every one knows that there are children so neat and trim in garb, of so genial, loving, and docile a spirit, so apt to learn, such a credit alike to school and instructor, that the tendency to partiality can scarcely be resisted. On the other hand, there are those naturally so unfortunate in

mien and manner, so dull in mind, so wilful in spirit, that we insensibly conceive a prejudice against them, and with difficulty render to them simple justice. I suppose that we have no right to demand of the teacher more than of anybody else, entire exemption from human frailty, and we may allow that it is impossible to be quite free from these feelings. But certainly the less we have of them the better. To express them, or to act under their guidance, is no better than a crime. He who cannot repress their exhibition is not fit to instruct. The mere suspicion of favoritism is ruin to all good moral influence. It wounds deeply that sense of justice which is never more quick than in early youth. It destroys in the child that desire for his teacher's approbation which is itself worth a whole code of school laws. It puts between the child and the teacher a barrier of dislike which nothing can break down. The work of an instructor is about over when any child can justly say, what a keen observer of some seven or eight years, who had little natural beauty to boast of, once said with mingled pathos and humor, "If I was only pretty my teacher would love me, but now it don't matter much whether I do right or wrong." Or, rather let me say, his work for evil, a work only limited by the opportunities of the school-room, has just commenced. The struggle of every conscientious teacher must be for more than judicial impartiality; for an entire freedom from those unjust prejudices, those unwise biases, that limiting and narrowing of his good will and kindness, which can do so much to warp his own judgment, and which will inevitably

fill the breast of the youngest pupil with heart-burnings and a bitter sense of injury.

Akin to the virtue of impartiality is that of *justice*. The very demeanor of a teacher, his ordinary conduct and government, ought to bear daily witness to his loyalty to the truth. In the experience of every school, cases arise which exercise painfully the mind of the instructor. So complex and contradictory is the evidence, that his penetration is tasked to say what or who is right or wrong. The temptation is to decide hastily. The usual routine of school duties presses so heavily, every moment is so precious, when every moment has its appointed work, that it is not wonderful that the best persons are tempted to dismiss summarily the whole question. But certainly it is a temptation which must be steadfastly resisted. No careflessness of investigation is misplaced. No scrupulousness in weighing and testing evidence is unwise. Any course is good which renders homage to the sentiment of justice. That instructor who candidly acknowledges his error, when he has suspected or punished a child wrongfully, does not degrade himself, either in the regard of his pupils or in the estimation of wise men. I can say for myself, that no person ever awakened a more profound respect or exercised over me a better moral influence than an instructor of my youth, whose whole course convinced me of his inflexible loyalty to justice. I can never meet him without emotions of reverence and gratitude. It will always be so. Let a teacher convince his pupils of his justice, and he quickens

their own love of truth. These simple, unpretending acts of homage to justice, for which the school-room gives a field, may seem to be of small moment, but, believe me, they are worth more to the young spirit than a thousand homilies. The set discourse, good and great though it may be, soars above his comprehension; these just deeds come down into his own little experience, and appeal to all the finer instincts of his nature.

But, above all, the bearing of a teacher must show that he *reverences his work*, and will use for its furtherance nothing but the most honorable methods. How efficaciously many persons are toiling to efface the hand-writing of truth from the young heart! thirsting for popular applause rather than real success, toiling for transient and not permanent results, putting all that is brilliant and attractive in the foreground, and studiously covering up what is weak and unsound: what are these teaching their charge but lessons of deception, and leading them to value the appearance above the reality? I instinctively shrink from all shows and shams in this noble work of education. I dislike all that would tempt a teacher to put his trust in outward props of any sort, rather than in the solid worth of his teaching. I can never witness what are so appropriately called exhibitions, without more than doubting their utility; without feeling that they cost more than they are worth; that the momentary power they give does not compensate for the wound which they inflict on the teacher's moral influence, and the temptation they offer to the

evil in the child's moral nature. Undoubtedly the instructors who resort to such methods, do so from the most honorable motives. They expect that they shall thus enlarge their sphere of usefulness, and give efficiency to their noblest efforts. But are they not greatly mistaken? When we consider how much special training these exhibitions require, how the true interest of the school is for weeks and even months made subservient to their success; when, especially, and as having direct reference to our subject, we remember how much dulness and ignorance must be put out of sight that they may succeed, and so how poor and false an indication they are of the real advancement of the pupils, we cannot understand how their use can be defended. I believe that they generally weaken a teacher's moral power. I am sure that, sometimes, they must degrade the moral standard of every thoughtful pupil.

Of course, there are many exceptions to these remarks. When an exhibition is made to show its real purpose on the face, and so does no injustice to the truth; and, especially, when it is of an elocutionary character and presupposes careful preparation, it is certainly innocent, and may, by awakening popular interest, increase a teacher's power for good. But, after all, as a law, the less the sacred cause of education has to do with shows and spectacles the better. And surely, the more plainly a teacher makes it manifest that he intends to be loyal to the truth, even to his own loss; that he will not allow himself to stand anywhere for more than he is worth; that he desires that everybody should know the truth, the whole

truth, and nothing but the truth, about his teaching and its results, the more sincere will be the reverence which his pupils will cherish for him, and the more wholesome and abiding the influence which he will exert over them.

We might add a word in regard to the motives to which a teacher, by his general conduct and demeanor, should distinctly appeal. Doubtless there are times when he ought to make bare authority prominent; when he must clearly announce the law what shall be, and what shall not be. So, too, he may sometimes be allowed to excite the principle of emulation, that thereby a dull, careless mind may be stimulated. But the less he has to do with such motives, and the more surely his whole bearing declares that he recognizes the existence in the child's breast of a sense of what is right, just, and proper, the more healthy will be the influence of his instruction and discipline.

But we have dwelt long enough on this point. It must be evident to every candid mind, that some teachers accomplish untold good, simply by the manner in which they meet the ordinary routine of school duties. Their deportment, bearing witness to a high inward motive, insensibly awakens reverence both for them and for the truth to which they are loyal. And we may assert it as a law, that whenever the bearing, demeanor, and principles of government of a teacher, tell his pupils, more plainly than language can, that his efforts are something more than task-work,—s

much pay, so much labor, — that he acts from a sense of duty, he must do good.

We pass to a second consideration. The moral influence of a teacher depends not simply on his demeanor and rules of action, but quite as much upon the *relations* which he establishes between himself and his pupils. This is a point of almost infinite importance. An error here is a vital error. There can be no sound moral influence where the pupil is not drawn by cordial affection to his instructor. And what a difference there is in the attitudes which different men assume toward the young! Sometimes you meet a man who seems to have carried his youth on with him. He understands the peculiar temperament of childhood. He has some sympathy with its trials and some tolerance of its faults. What an influence such a one has over the young! Go where he will, they cluster about him with cheerful, happy faces, and through their good will he gains an authority which a less genial spirit might seek in vain to acquire. On the other hand, there are men who appear to have forgotten that they ever were children. They have no patience with the restlessness, wilfulness, and turbulence of childhood, and perpetually exaggerate its errors, as though they had a right to expect the mature mind beneath the sunny locks and fair brow of youth. Such persons, when they come in contact with the youth, simply repel and chill them.

These remarks have a clear and definite relation to our subject. It is a very common feeling among our

children, more common than we are apt to think, that their teachers keep aloof from them ; that they do not understand them ; that they often attribute to them a depth of evil purpose, which does not exist. In short, they say, that perhaps their instructor does seek to do his duty by them ; but he does not feel that personal regard for them, which leads him to study their characters, to be lenient to their innocent foibles, and to be careful even of their childish feelings. Have not these complaints a basis of truth ? Do we not ourselves remember that we once cherished very similar feelings ? Have we not treasured up in memory a vivid picture of some grave, stern man, whom we never approached without trembling ; with whom confidence would have been a miracle, and familiarity a crime ? We may cherish for him a cold respect, for he was faithful, perhaps, according to his idea of fidelity ; but we do not and we cannot feel so much as one emotion of love. This is no caricature. Many a teacher needs to guard himself well, lest it become, in some respects at least, a very true portrait. Teachers do err greatly on this point. There must be something radically wrong in their demeanor, if it freezes at the fountain the genial feelings of youth. The last ideal, which, for their own comfort, for their success, for their true moral influence, they ought to wish to make real in their own persons, is Goldsmith's description of the village teacher,

“ A man severe he was, and stern to view.”

On the contrary, every instructor should make it a distinct object to secure the affections of his pupils ;

to assure them of his sincere regard for them ; of his sympathy with them in their youthful perplexities, sorrows, and even foibles ; so that they may repose confidence in him, and go to him for advice with the most perfect freedom. Who can over-estimate the moral power of a teacher who thus reaches the heart of youth, who, holding fast to the feelings of early years, becomes the confidant, the counsellor, the elder and more experienced friend of all his pupils ?

Nor need such a relation infringe at all upon rightful authority. It is the greatest possible mistake to suppose that the government which is based simply on stern and absolute authority, is either the best or the most thorough. Undoubtedly, in a certain sense it may succeed. You can enforce submission ; you can crush insubordination ; you can extort processes of memory. But there the power of fear ends. Without confidence on the part of the pupil, you can never obtain that intimate acquaintance with personal character, which will enable you to develop in the best manner even his mental powers ; and as regards the moral and spiritual nature, without his confidence you can do nothing with it, but wound and embitter and insult it. For any high success in the school, that is the best possible frame of feeling, in which the respect of the pupil melts insensibly into love. In such a state of mind, duty and impulse coincide ; and when obedience is cheerful, it is entire. If there is anything in the history of these latter times for which we ought to be devoutly thankful, it is this, that the experiment of gentle, genial government of the young has been tried, and with trium-

phant success. I have visited school-rooms in which there was no outward show of authority. No sounds were heard but words of kindness and the pleasing hum of industry. Everything seemed to be left to the good sense and good will of the pupils, yet all moved on smoothly and harmoniously. There was the best of all order, that which is based upon the love and reverence of the governed. Well may we call such a school-room a temple of science, and every inmate a sincere and cheerful worshipper. Yet, through the influence of a correct sentiment among the teachers, such scenes may be witnessed all over the land. Let them multiply. Let every teacher stand where the law puts him, in the place of the parent. He may be sure that, by wearing a genial countenance, and cherishing a sincere sympathy, he gains everything, — true authority, high success as an educator, profound influence over the living soul.

But we must not forget that there are opportunities afforded in the school-room for *distinct moral instruction*. Of course, we do not advise a teacher to be forever prosing about duty, truth, and virtue, when there is no special call for such an utterance. This course defeats its own object. Let the pupil perceive that he is about to hear a dull lecture, which has no particular application to him or his comrades; no admonition, rebuke, or encouragement suggested by his actual mistakes, errors, or virtues, and he will conduct himself accordingly. He will yield listless attention, and if he have the courage, will give unmistakable signs of weariness and disgust.

But there are times when all is different; when every ear is open, every countenance full of interest, and every heart ready to be impressed; real occasions, when, if a man have a live spirit in him, he will speak words, never to be forgotten. Suppose that a falsehood has been spoken, or a prolonged system of deception kept up. If a teacher have in his own breast an ardent love of the truth, can he not describe with power the baseness and degrading influence of habits of deceit? Or, perhaps words of vulgarity have been uttered, or a sensual thought breathed, or some low inscription written. Now if the teacher be equal to such an opportunity,—and he ought to be equal to it,—with what vividness he will describe the impure mind out of which such thoughts do flow,—with what solemnity depict the inevitable results of a continuance in such a moral state,—with what plainness exhort, warn, and plead with, his charge! One such address may awaken sentiments and purposes imperishable as the soul itself. A child may have wronged another, been rude, violent, and oppressive. How tenderly a true teacher will speak of the beauty of courteous demeanor, of the charm of gentle speech, of the glory of self-denial and self-sacrifice! If one have himself the sentiment of reverence, can he hear in silence profanity, or repress it only by the sharp rebuke or the painful blow? From his very position he has discovered the springs of child feeling and of child character. He can appeal to that natural devotion, of which the youthful heart is never destitute. He can lift the mind to a contemplation of that Infinite Goodness and Majesty, which

its thoughtless language insults. Be assured that such speech is never lost. Thus, in the ordinary course of school life, opportunities for moral instruction, varied as youthful character, are daily presenting themselves. Sometimes a brief word of counsel is required; sometimes a prolonged argument; sometimes a plain, earnest appeal.

In many respects, no one can make such appeals with more force than a teacher. From him they come with authority. And if his action has been regulated by a strict sense of duty, and by a generous regard for the welfare of his charge, their reverence and affection will increase the power of his utterance. How many times words fitly spoken have made an indelible impression, have awakened thoughts and produced convictions, which have sensibly affected the whole after career! There is no extravagance in this. Many a mature man has confessed as much, and his grateful respect is cherished by his teacher as his most precious reward. What is needed on the part of the instructor, is a mind and heart prepared to take advantage of all fitting occasions. They come without warning. There is no time for preparation. He must be habitually in the right mood to use them, or he can never use them.

But these methods and all similar methods will be inefficient, unless the effort for moral culture commence in the teacher's own breast. In the long run, every man stands for what he is worth. This is true of no one more than of the teacher. In his office nothing will compensate for the absence of real merit.

No poor counterfeit of life, — the austere manner, the ostentatious homage to truth, — will stand the test of daily and hourly contact. His pupils will find him out. From behind, the cunning disguises, the low moral principle, the selfish temper, the passionate impulses, peer out. On the other hand, a great, self-sacrificing man, however unprepossessing in appearance, or unfortunate in manner, will find a way to the heart and conscience of childhood. By force of his genuine manhood, he will awaken reverence and affection. The first work of a teacher is, to honor, by his own example, the precepts which he recommends. Let him feel that his work is holy ; not to be achieved by common fidelity and common purity, but demanding a profound consecration of all his powers on the shrine of duty. Let his be a character that has no blot on it, no baseness in it, no selfish hardness about it, clear as some crystal lake, and as pure and deep.

Are teachers fully alive to the importance of this matter ? Do they altogether understand, that the requirements of their station are met not by mere routine work, but by an entireness of moral devotion ? If there be any disparity between themselves and their mission, between their characters and their language, those young, curious spirits will detect it. The very foundations of their power, the respect and trust of their pupils, will be undermined. With what confidence can they exhort their charge to self-control, when they are not masters of their own passions ? What have they to say about courtesy and forbearance, when they themselves are rude, overbearing, and

tyrannical; when in their own school-rooms they stoop to sarcasm and abuse? How can they think to kindle in another's heart the flame of reverence, when the altar of God in their own breasts is cold? Without the background of high character they can do nothing, and need attempt nothing. We thank God that the instances of such complete unfaithfulness are rare indeed. But does not all inward unsoundness vitiate their exertion? Is it not a perpetual drain upon their influence?

And who shall estimate their insensible power for good or evil? Did they wish to remain morally passive, it would be impossible. Merely because they stand in the school-room, some life throbbing in their hearts, some feelings boiling in the blood, flashing in the eye, and speaking in the voiceless, eloquent language of look, bearing, and motion, they must accomplish something for the weal or the woe of these impressible natures, which are confided so much to their charge. Does not every wise parent understand this? Does he not know that a teacher, who is really of a gentle and unselfish disposition, candid, honest, and thoughtful, who values his position chiefly as an avenue of usefulness, is an ally, whose services are beyond price? And does he not know just as well, that a teacher of coarse, rude nature, whose sensibilities are dull, whose heart is selfish, whose aims are low and unaspiring, is the worst opponent to parental effort? One need not talk much about honor, virtue, and conscience. If he has them, they will manifest themselves. And if he is destitute of them, words will not stand for them. It is not worth while to

hold back any of the truth. The truth, that is what we all want; and none more than they whose office it is to impart truth, whether to mind or soul. A teacher who is not educating his own heart, who is not acquiring more of self-control, and lifting his ideas of duty year by year into a higher region of thought and feeling, has no right to the noble mission which he has undertaken.

I am satisfied that nothing has warred more with a teacher's usefulness in times past, than the low ideas of professional character, which have prevailed. What must have been the general conception of the office and work of an instructor of youth, when a genial, loving spirit like Washington Irving, could create that miserable effigy of a man, Ichabod Crane, and call it, — a teacher? Does it not bear witness to a very poor state of public feeling, when it was believed by too many, that he who was fit for nothing else, would do very well for a schoolmaster? When he, who was neither strong enough to guide the plough, nor eloquent and learned enough to dignify a profession, was thought to be quite equal to holding the rod, and teaching the elements? When many a man was willing to trust the education of the mind and heart of his child to one, into whose hands he would scarcely have thought of committing the care of his flocks and his herds? What could be expected from such a state of public sentiment but mediocrity or worse? All noble minds were likely to be repelled from the vocation, or, if they entered it, were almost inevitably dragged down to its own grovelling stand-

ard. Let us be thankful that this injustice has come to an end!

And we might add that the custom, which has so widely prevailed, of making the teacher's office a stepping-stone to something beyond; — a position, in which one can acquire the means of pursuing a collegiate course, or of preparing oneself for the pulpit, bar, or forum, however much it may have helped the individual, has not been of much advantage to the professional character. The sure result is to put the stamp of inferiority on the position, which is turned to such uses. Besides, never until a man is committed to his vocation, does he exalt it. Never till then does he pour forth the full tide of his virtue and manly strength. Until then he rests contented with the common standard. We do not repair and adorn the house, though time may have dealt hardly with it, if we are only tenants at will. But when it is our own, and by God's grace to be the scene of all our future joys, sorrows, and duties, then we willingly lavish our time and means to make it attractive and cheerful to ourselves and our children. So long as the teacher feels that he is a transient sojourner in the school-room, he takes the office as he finds it. But if he has chosen his profession for better or worse, and understands fully, that no honor can be won, and no good accomplished, but by a faithful discharge of its duties, — then, if he have any noble aspirations in his breast, he seeks to dignify the aims of that profession, and to enlarge its sphere of usefulness.

I congratulate you, and I congratulate every teacher upon the change which has been wrought in public sentiment during the last few years. It is of good omen, that men are feeling more and more that your vocation demands the whole man; that, no matter how various one's learning, how ample his powers, how pre-eminent his virtues, they can all find exercise in the walks of your life. No man need now to shrink from the teacher's office, lest it be not an honorable vocation. It demands wearing labors; it demands patience and forbearance; it demands an exalted moral aim; but it demands no sacrifice of honor, no relinquishment of the high ideal of excellence. Public feeling on this point has risen almost immeasurably. Entire fidelity on the part the teacher will make it rise still more.

I welcome everything which ennobles your own conception of your work. I rejoice in the establishment of these Normal Schools, if for no other reason, because they declare that teaching is a profession, distinct and important, requiring its own peculiar training and discipline. I rejoice in the multiplication of these Teachers' Associations, if they accomplish nothing else than to awaken in you a profound sense of professional dignity and professional responsibility. Let them justify their existence. Suffer them to exercise a beneficent influence over you. Foster every noble sentiment concerning your chosen work. Enlarge the scope of its duties. Feel that the solemn work intrusted to your charge, is nothing less than the culture of the whole nature of

childhood. And be assured, that nothing beneath religious fidelity, and that nothing short of entire consecration, will enable you to achieve, as you should, full success in your mission.



LECTURE IV.

STRENGTH AND BEAUTY IN THE EDUCATION OF OUR DAUGHTERS.

BY EDWARD P. WESTON,
OF GORHAM, MAINE.

LADIES AND GENTLEMEN OF THE INSTITUTE :

I ask your attention, and through you, the attention of fathers and mothers in this assembly, to a few considerations touching the education of our daughters. When I was invited to read a lecture before the Institute at its present session, I proposed to myself a theme for discussion, somewhat more closely connected with the details of practical instruction. But when circumstances afterwards compelled me to relinquish the expectation of being with you at this time, I abandoned my inquiries upon the subject under examination ; so that when, but two days ago, I found it possible to be present, and that my services were still in requisition, I was obliged to fall back upon preparations made for a different occasion. Nor need I be deterred from repeating my lecture, by the fact, that an address of similar aim and general man-

agement, has been delivered before one of our literary institutions since my own was first read.

There seems to be in the minds of parents and educators, less of definite conviction upon the subject of female education, both as to its character and its methods, than there is in regard to the education of their sons. Whether designed for mercantile or mechanical pursuits, for the trades or professions, the general course of preparation adapted to the wants of young men, seems to have been somewhat definitely settled. The kind and amount of knowledge supposed necessary in the various employments of men, appear to have been established by a sort of general consent. Their education is thus conducted with a degree of method, which brings it to a definite result.

From the nature of the case, it is otherwise with young women. Parents are not to choose for them their positions and pursuits in life. We prepare our sons to go forth into the world, according to their own choice or ours, with a definite course in view; as a merchant fits out his vessel for some particular port. He knows the seas that intervene, the general nature of the currents, the winds, the climate, and the demands of the market to which his ship is destined. Not so with our daughters. They are to leave us, it may be for positions and employments in life now little anticipated. We send them forth like ships upon a mighty venture; we know not over what placid or stormy seas; we know not to what friendly or hostile clime. Entrusted, perhaps, to the guardianship of others, and becoming their wealth

as well as ours, how important that they be laden with all goodly treasures; merchandise adapted to every market,—the wheat and the gold that command their price in every land.

In my remarks at this time, I do not propose to consider the training of the nursery. The foundations, to be sure, of the best education, must be laid there; and were my purpose a different one, I could not present a more important theme for discussion, than the education of the child. With many of our daughters, however, that point is passed. Good or evil, they have received their earlier training; and, leaving the season of impressions, they are passing to the formation of their active habits and permanent characters. At this important period of their history, it becomes, to parents and educators, as well as to young ladies themselves, a question of intense interest, how their education shall best be conducted through these years of their approximation to the age and responsibilities of womanhood. How shall they best be trained to acquit themselves well in the positions which they shall hereafter occupy? What should they seek to become? What elements should be wrought into their permanent and established characters?

I find the grand elements of such a character as young ladies should possess, finely suggested in the beautiful language of the King of Israel's prayer—"that our daughters may be as corner-stones, polished after the similitude of a palace." While firmness and solidity of character, are appropriately indicated by the *corner-stone*, the graces and adornments befitting

our daughters, are as truly represented by the expression, "polished after the similitude of a palace." We hold, then, that the female character should combine both these elements, solidity and grace. We have no sympathy on the one hand, with those who would secure to their daughters the mere accomplishments of character; and hardly less, on the other, with those who are satisfied with a rough and unseemly, though it may be, a substantial basis. We believe in the fitness of the firm foundation and the graceful superstructure, alike. In every part, we would have the strength of marble and its polished beauty together. If the everlasting hills on their granite bases are crowned with waving and graceful forests, if the solid earth is adorned with all hues of beauty, and all symmetric forms, where is the analogy that shall teach us to discard from the human character, especially from that of woman, the elements either of strength or of beauty.

How, then, shall these be best secured? We speak of these traits as belonging to the character, as qualities of the soul. And yet they have, more or less, an outward expression, an embodiment in the physical being. Not that all grace of person and strength of body, are the exact representatives of corresponding internal qualities; yet such is the connection between soul and body, so important is a vigorous condition of the latter in sustaining the former, and in giving outward expression to its inward exercises, that we shall be justified in devoting a few paragraphs to the physical education of young ladies;—a training of the bodily powers, having reference both to sound health and propriety of personal bearing.

The importance and the neglect of this part of female education, so far as the matter of health is concerned, may be seen by noticing almost any company of young ladies, in the school-room, at the social gathering, or at home. And this is more noticeable in families that would secure the highest intellectual and general refinement, than in those where this refinement is less esteemed. Almost in proportion as you recede from the rudeness of uncultivated society, you find this deficiency in the healthful training of the physical system. Where no restraints are imposed by artificial society, and where a certain amount of labor is constantly performed, a sufficiency of healthful exercise is secured, as a matter of course. But where young ladies are exempted from labor, either from a false idea of gentility, or from a supposed necessity of devoting all their time to study, this neglect and the effects of it are especially manifest. In schools particularly, where young ladies are anxious to make the largest progress in mental culture,—and where, for the time, everything else seems comparatively unimportant, they are quite prone to neglect the lesson of the classical motto,—“*mens sana in corpore sano.*” Parents and teachers through ignorance or neglect,—both unpardonable in them,—allow it to be so; until with thousands of young ladies, beauty and strength are sacrificed, and helpless deformity or incurable disease, become their portion during the remnant of life. How many parents have opened their eyes, when too late, to the startling truth, that their daughters had lost the buoyancy of girlhood in the languor and lassitude of feeble frames,—that the glow of

health was exchanged for the pale hue and hectic flush,—while the contracted chest and the distorted spine, told of injuries received from neglected physical training, and never to be repaired. How many such victims to a mistaken policy have we all known— young ladies, who have faded prematurely into the grave,—the promises of life's morning unfulfilled, and the hopes of youth darkened in the shadows of death.

In this connection, I cannot but urge the importance of a systematic study of the laws of our physical being, as one of the regular branches of female education. The admonitions of teachers, and the counsels of parents, may be made doubly effectual by a careful acquaintance with the principles of physiology. We have no patience with the sneering remark, that “young ladies need not study to become doctors.” We would have them know enough of their own systems, the laws of health and life, to deprive the doctors of half their practice! We would say, then, to educators, whether parents or teachers, and to every young lady in a course of education, have a suitable care of the bodily health, as the best foundation for the higher culture of mind and heart.

But we have said that the physical education of young ladies should have reference to something more than the mere health. Personal grace is a legitimate object of this training. Intimately connected, as they ought always to be, and mutually dependent, as they are to a certain extent,—we too often see these qualities dissevered. There is sometimes a rude exhibition of masculine strength, with no claim

to gracefulness of bearing; while on the other hand, the pale and emaciated figures in some fashionable circles, need only the elasticity of a healthier frame, and the glow of a more vigorous circulation, to make them the most perfect embodiments of human grace. The labor, then, and the various exercises designed for the physical education of young ladies, should aim distinctly to secure the two objects. If any kind of labor or amusement is found adverse to the claims of health, or of grace, it should be avoided. No mother should require a species of labor of her daughter, which would distort the unconsolidated framework of the system. And, on the other hand, no amusement or practice, designed to secure personal ease, should be allowed, if deleterious to the health. I do not oppose domestic labor. Every young lady should be taught all the arts of the household. It is a part of her education that cannot be too much insisted upon. But it is not necessary, in learning or practising these arts, to overtask the system so as to injure the health, or to mar one's symmetry of person. Indeed, whatever is ungraceful in movement or attitude, should be avoided in the kitchen, as well as in the parlor and the street.

But what particular practice, or what kinds of exercise are best adapted to secure this second object of physical education, I am not particular now to affirm. What might be of advantage in some respects, might be on other accounts objectionable. What might be in itself innocent, might be made by circumstances or associations, inexpedient, improper, and hurtful. Young ladies should be taught all the proprieties of

personal bearing and movement, and all the graces of attitude, consistent with the modest simplicity of nature; and whatever exercises may be needed to secure this, should be furnished in the family or the school, and practised in both. To this part of physical education, you will not understand that I attach the same importance, as to the securing of health. But, so far as possible, let the two objects be combined; and health of body and a graceful bearing be secured together.

Thus we might expect to see our daughters possessed of almost the strength of corner-stones, with more than their utmost beauty. Instead of the feeble step, the languid bearing, and the lifeless expression, every movement would be vigorous and elastic, and every feature animated with the light of health. The blush of summer roses would mantle upon many a fair cheek, where now is seen only the paleness of death, or the changeful hectic glow, whose beauty, like the crimson hues of the autumn forest, is but the token of decay.

Important, however, as this part of female education is, it derives its importance mainly from its connection with the training of the higher powers. The character which young ladies should aspire to secure, must contain elements of mental and moral excellence, not acquired by domestic labors, nor morning walks, nor calisthenic practice.

The inspiring principle of our being, the spiritual element, the undecaying self,—this it is, which demands our care to train it for its nobler purposes. And this mental culture is to include all the powers

of the soul;—not the intellect alone, not the affections alone;—no single class of the divine faculties of mind. But all, so far as may be, are to be developed symmetrically. It is sometimes said of woman, that hers is emphatically the domain of the affections, with the idea included, that she has little need of a highly cultivated intellect. But I know not our authority for divesting the one half of our race of one half their power. The varied circumstances of woman's condition, as really call for high intellectual endowments, as do those of men. But I have no need to discuss this question here. Supposing it, then, to be admitted, that our daughters should receive a generous intellectual culture, what course of instruction shall best secure it? I do not ask, now, whether it shall be pursued at home or at school. In ordinary circumstances, it will be partly in each. But whether principally under the eye of parents and tutors at home, or more socially in the boarding or day-school, essentially the same modes may be adopted to secure a proper intellectual discipline and furniture. Without descending into a minute specification of the branches of learning, properly included in a course of female education, I shall name some of them in connection with the particular powers which they are needed to develop.

In cultivating the reasoning powers, attention, memory and judgment necessarily included,—the world's best experience approves the use of mathematical studies. From the A B C of the primary school to the diploma of the "finished" scholar, every system of education may well include one exercise a day in mathematics. We will spare you any argu-

ment upon this point, a point so admirably set forth in another lecture of this course. There is need of caution, however, lest the proclivity to mathematics, which exists in the minds of so many of our daughters in Maine, should carry them to such an extent in their pursuit, as to compel the neglect of other branches equally important. I have known young ladies, in their fondness for mathematical studies, to propose as their three leading branches in school, the study of Arithmetic, Algebra and Geometry, at the *same time*. The tendency is often the other way—to a total neglect of these studies. Let them receive the attention which they deserve, without subordinating other studies of equal importance. If young ladies have opportunity to go through the full course of study prescribed at the higher New England seminaries, they may properly include Geometry and Algebra, Trigonometry and its applications, in their mathematical course. But it is folly to attempt the whole mathematics of such a course, as some desire to do, while neglecting most of the other branches.

Among the studies adapted to inform as well as to discipline the mind, is that of the languages. I judge it equally serviceable with the mathematics in the cultivation of the perceptive faculty, the comparison and judgment, and far more valuable as a discipline of the memory. In the ancient languages, moreover, we find the basis of so much of the English, that they have a special claim to our attention. Young ladies who aim to secure a "best education," should become familiar with a few well selected authors in Latin, and, if possible, add a knowledge of the Greek. To

the study of the modern languages, less importance is attached, as a matter of discipline. And yet one's education at the present day cannot be regarded as in any wise complete, without a knowledge of some of the most important of them. The French furnishes so large an element to our own language, that it becomes of positive value in the study of the English. It has a further value, as a means of intercourse with those who speak it, and especially as a means of acquaintance with its better literature. And since there is a demand for it in all our schools, those who may find it convenient at some time to engage in teaching, will, of course, find it of advantage to learn it.

Those who would extend their knowledge in the department of belles-lettres, will find such stores of literature in the German, that they will feel the necessity of mastering that important tongue.

With these aids, the young lady will be prepared to make good progress in the study of her own language. Her whole education, of course, is giving her indirectly, a knowledge of her mother tongue. But the scholar needs a more critical and exact study of the language, to use it with its utmost propriety and power. Here the common principles of English Grammar are fundamental; — English Grammar, taught not as a system of technicalities merely, but as a practical, living study, — where the instruction leads the pupil to a knowledge of what is right and what is wrong, in spoken and in written language; — and, what is more, to avoid the one and practise the other.

And as the critical analysis of the language is

essential, in learning its structure, so is careful composition in the language the best means of learning its use. Here my own convictions compel me to say, that whether viewed as practical or disciplinary, the exercise of composition is *the most important branch* of a young lady's education. The art of composing well, is not learned by a few careless, desultory efforts. To bring forth from the treasury of mind "things new and things old," well arranged and suitably expressed, requires no small previous discipline. And skill in this art gives to its possessor a practical power for good, beyond any other attainment. This is true, whether we speak of well composed English, as falling in "words fitly spoken," from persuasive lips, — as enlivening and enriching the friendly epistle, or as glowing in beautiful periods on the printed page. No other attainment is so valuable in giving finish and perfectness to a young lady's education. Knowledge however extensive — thoughts however deep or rich — are practically valueless to others, unless well arranged and clearly conveyed. And the young lady who would have full credit for her attainments, must gain it by demonstrating her skill in spoken and written composition. No amount of mathematical readiness, — no attainments in Language or Sciences, should be admitted as an offset for deficiency in this.

I should not omit to say, in leaving this topic, that a correct orthography, and a neat *chirography*, are quite essential to the highest charms of a lady's letter; while well trained vocal organs are as necessary to the best effect of spoken language. Beautiful sentences, if left in wretched scrawls upon the written

page, and fine thoughts, broken and mangled in the utterance, have indeed their intrinsic worth ; but they will be only half appreciated. If thoughts are subjected to so large a discount because badly arranged, a still further reduction is made from their value, when poorly enunciated, or badly written. Let young ladies then strive to attain an elegant penmanship, and a correct and ready utterance.

And I know not whether skill in the use of language, as thus manifested, will give to their education more of the character of strength or of beauty. It will add abundantly to both.

Perhaps nothing is better adapted to train the power of thought, than judicious inquiries into the structure of the mind itself. Young ladies should become familiar with some reliable system of Mental Philosophy. Not that I would have them become disputatious metaphysicians, and craze their heads with profitless speculations. I would not have them burden their memories, — much less their own tongues and the ears of other people, with the Babel jargon of the learned schools of philosophy — the misty dreamings of metaphysical maniacs. Nor would I have young misses flippantly retailing their knowledge of the great and well-established principles of mental science, however beautiful and true. Yet they should understand the important relations of their mental powers. They should be accustomed to look within themselves, to learn their weakness and their strength, so as the better to direct their efforts in the cultivation of their whole being. In conducting these inquiries into the constitution of their own minds, — in prose-

cuting the many abstruse researches of mental science, — the most vigorous thought will be demanded. Nice shades of distinction must be appreciated, — almost intangible ideas must be grasped and held up to the light of reflection; while the positions of the author must be reviewed and re-reviewed, until every point is settled in the firm convictions of the student. Such a study must be eminently disciplinary to all the intellectual powers, as well as of great practical benefit.

Most of the studies already named may perhaps be regarded as referring more prominently to mental discipline. There are others, more important as sources of mental furniture, while, at the same time, their proper pursuit will give still further exercise to all the powers. We would mention the natural sciences as opening a field of rich and profitable instruction. In treasuring up the facts of Astronomy and Chemistry, Botany and Geology, the memory is called into vigorous exercise, while a constant demand is made upon the judgment and comparison, in the classification of these facts.

The study of nature has an especial tendency to enlarge the horizon of our knowledge, to give expansiveness to the mind, and to furnish it with rich food for thought. And it is not our sons alone, who have a right to these trees of intellectual life. It is the privilege of our daughters also to explore the paths of suns and planets, and revel amid the sublime truths of Astronomy. The laws of chemical union, the mysteries of affinity and electricity, with all the wonderful revelations of the modern chemistry, are full of

interest, and as really adapted to the capacities of the female mind as to those of the male.

In the various departments of natural history, a world-wide field is thrown open for exploration, and a general idea, at least, should be obtained of the structure of plants and animals.

A still richer mental furniture will be found in the study of History and Biography. A powerful stimulant to exertion is furnished, and large stores of practical wisdom gathered up from the lives of other individuals and the history of other times.

“Lives of great men all remind us
We can make our lives sublime ;”

and woman, no less than man, needs the lessons of noble daring and noble suffering, which history and biography so richly furnish forth. And in her connection with the young, no more powerful means of good can be put into her hands, than a rich collection of historical examples,—the brighter and darker pictures of human life, made profitable for incentive and for warning.

In one's school days, however, these studies can be only begun. Young ladies would not be expected to do more than to become familiar with the outlines of our own history and that of ancient times. A fondness for such pursuits is important to be acquired in youth, and later opportunities will be eagerly embraced for their prosecution.

I suppose the branches of study already named, are as numerous as most of our young ladies will find it convenient to pursue, in the training of their lead-

ing intellectual powers. The thorough mastery of these, will constitute the *substantial* part of a highly respectable education. In each department very great additions may be made, according to circumstances, and a great deal of filling up will remain to be done in following years.

It needs to be remembered always, that the highest discipline is secured only by thoroughness in every branch of study pursued. A partial, indistinct idea of things, is almost valueless in a practical view, and worse than useless as a matter of discipline. Here is a great defect in the education of females. If I may be pardoned for saying it, a natural versatility of character, leads them often to a hasty and rapid survey of many branches imperfectly,—and thus there is cherished and strengthened a tendency which especially needs to be overcome. Young ladies should be accustomed to fixed thought, and patient, thorough investigation, for the very purpose of acquiring stability of character,—the power of patient adherence to a fixed point.

Another intellectual faculty important to be trained, in all minds, and especially in the female mind, is *taste*, or the power of appreciating the beautiful. A highly cultivated taste is not generally esteemed an essential part of a *solid education*. But whether such a power of appreciating the beauties of nature and of art, be deemed of equal value or not with the powers already considered, no lady can be regarded as truly educated, who is destitute of a well cultivated taste. I speak of woman especially, as needing a cultivated taste. Am I wrong in saying, that the province of the

beautiful belongs peculiarly to her; that she reigns there by a kind of divine right? Is she not expected to decide in matters of doubtful propriety, or to judge of the fit and the beautiful, in all the affairs of the household, and in all matters of social interest? At home, the appeal is always made to the mother and the sister, in all questions of fitness, and beyond the home circle, is a hall to be decorated or a church furnished, we look to the ladies for the skill to arrange and the taste to direct. A fine taste, then, is one of the most valuable endowments of the female character; not less so, perhaps, than a good memory or well-trained reasoning powers.

What studies, then, are especially adapted to educate this faculty? Those, evidently, which require the exercise of it, either in executing works of beauty, or in judging of the works of others. Music and painting, aside from any practical utility, are of service in cultivating the taste. And yet I would not have every young lady attempt to become a proficient in painting nor in music. Unless circumstances, present and prospective, and, at least, a promising aptitude for these arts, should warrant the necessary expenditure of time and money, it should not be made. We are taught to believe, however, that a measure of skill in vocal music, and in some varieties of drawing, is within the reach of all. Some kinds of needlework are certainly worthy to be reckoned among the products of taste, and are not to be overlooked in this connection.

Let it not be supposed, that the practice of any particular art improves the taste only in the direction

of that art. Whatever improves the power of judging of the beautiful in any one province of nature or of art; whatever calls us to study the principles of beauty, wherever found, necessarily cultivates the power of appreciating beauty in general. Thus the study of Botany, introducing a person to the beauties of the floral world, becomes eminently serviceable in training the faculty of taste. And perhaps in no way can our daughters at once cultivate and manifest their taste more readily, than by dwelling much in the society of flowers; watching and aiding their growth, whether in the garden or the conservatory, or seeking their favorite haunts in field and forest.

A still more successful means of cultivating this faculty, especially in a literary direction, is the study of elegant writers, whether of prose or of verse. We have in their productions a province for the exercise of taste, different indeed, from that of field and forest, but abounding none the less in objects of beauty. On these fields of mind are ever falling the dews of thought and feeling, and here, under the warmth and sunlight of truth, spring unwithering flowers. To survey these fields, to gather these flowers of thought, to feast upon the golden fruits and garner the ripened grain, affords at the same time the highest gratification and the choicest exercise to this faculty.

We should, of course, discriminate among elegant writers, so esteemed. While the style of some may be attractive, their subject-matter is often frivolous and unworthy, or positively demoralizing. While these writings are perhaps radiant with the light of imagination, they are, after all, but stagnant waters

under the illusive moonshine,—as foul as they are beautiful, and exhaling the miasma of death. For the perusal of such authors, on the plea of cultivating the taste, there is no necessity. Indeed, whatever injures the moral sense, or cultivates a morbid sentimentalism, is injurious to a refined taste. There are authors, however, whose style and whose matter, whose truth and whose beauty alike, commend them to our perusal. They are clear, sweet waters. The sunlight shines through them; and gems of thought, perfect crystals of beauty, gleam from every depth. Familiarity with such writings, at once informs the understanding, refines the taste and improves the heart.

To the study of these authors, indeed, one must bring the helps of the school. The means of detecting the beauties and defects of style, will be found in the established principles of literary criticism. These may be learned, to some extent, merely by familiarity with good writers; yet the study of suitable works on rhetoric, will give a more systematic aid in acquiring the needed accuracy of judgment.

It is not necessary in this connection to name authors, whose excellence in this respect renders them especially worthy of the perusal of young ladies. But I cannot forbear to express the very general conviction of literary men, that the Bible is beyond all other books adapted to cultivate the taste of those who make it a careful study. I do not speak of it now as our rule of life, nor of its elevating influence upon our moral nature. I refer to its worth as a collection of elegant writings, adapted to elevate the imagination

and improve the taste. Whether in its simple and beautiful narratives, in its deep and holy devotions, or in the sublime outpourings of its rapt and inspired seers, you are constantly reminded of the sentiment of Job, "how forcible are right words." You find it the storehouse of richest fruits, "apples of gold in baskets of silver," the bread of intellectual, as well as of spiritual life. Why, then, should it not become a classic in our schools, as well as a text-book of moral instruction. Let our daughters, who feel uneducated without an acquaintance with Racine and Molière, with Goethe and Schiller, with Virgil and Horace, be taught from their own perusal, the more elevated conceptions and the sublimer poetry of Israel's bards and prophets.

In general, then, whatever studies, at home, at school, or in the fields, extend one's acquaintance with the beautiful creations of God, or of godlike genius, will conduce to the improvement of the taste, and should be pursued with this intent. Young ladies will thus learn that their education should include the tasteful as well as the scholarly, and will seek to carry into daily practice their corrected notions of fitness and propriety. With such a taste thus exhibited, the lady, young or old, has a power of influence unknown to one destitute of its possession, whatever else of worth or learning she may boast.

As already suggested, the general consent assigns to woman a special power in the domain of the affections. But it does not follow that these affections need no cultivation. The very fact that they find a ready development in the female character, suggests

the necessity of giving them a right direction, and it may be, of restraining their natural exuberance. The vine that climbs by the cottage door, proffering its grateful shade and tempting clusters, is not of untrained, untutored growth. Its beauty and productiveness depend upon the apparently contrary processes of nourishing the roots and pruning the branches. So the affections of woman, springing into rapid expansion from the natural fertility of her own heart, should not be allowed to overspread all other growth. They should have a symmetrical development, a growth proportionate to the other powers of her being. And yet little pains are usually taken to educate this department of woman's character. Few studies at school and few exercises at home, are assigned with reference to this object. Our school books are made with almost the sole aim to train the thinking powers. If our pupils but reason correctly and remember well, if their wits are sharp, their perceptive powers keen ; in a word, if they are *bright* children, it seems to be thought sufficient. At least, it is hardly supposed that their education should aim to accomplish anything further. It is to many parents, of no importance, seemingly, whether the finer sentiments of their children, their better feelings be cultivated at all.

Here, certainly, is a broad mistake. The future usefulness and happiness of our daughters, certainly, will depend upon the proper education of their hearts vastly more than upon their mental training. In all the relations they may sustain, the strength and beauty of woman's character are shown best in the

exercise of all womanly and refined affections. Thus only will her influence be most surely and safely exerted upon those around her. Thus only can she acquire the highest power to bless. The merely intellectual woman may surprise you by her scientific and literary attainments, but she does not command your highest respect. She may prove herself skillful in argument, and achieve the victory in every strife of words, but she does not thus commend herself as a womanly woman. The atmosphere which she diffuses around her, must not only be clear with the light of intellect, but warm with the sunshine of love. As a mere woman of thought, an intellectual genius, she may tower before you with the majesty of an Alpine height, but she becomes in her icy elevation as cold as she is towering; while with the nobler affections of her being in just and harmonious play, her intellectual elevation but gives a clearer and purer atmosphere to her being.

In attempting to cultivate these powers, we must begin with a careful study of their nature. Their influence upon the other mental powers, their transcendent worth in the making up of character, their refining, ennobling influence upon the whole being, should be rightly estimated. And in the actual training of the affections, since our school books have but little direct reference to this matter, more is left to be done by the teacher in the school-room and the parent at home, in their miscellaneous instructions. The beauty of filial and fraternal affection, of true friendship, of benevolence to men and love to God, should be illustrated by examples, as seen in the lives of all

the good. The character which we would have them secure, must be made to shine before them, not as an ideal thing, but as actually existing in the lives of others, and therefore attainable in their own. And the excellence of such characters may be made to appear still more clearly, by painful contrast with those of a different kind. The unlovely, the morose, the selfish and unkind, the disobedient and the ungodly, should be made to teach by their evil example, the superior beauty and blessedness of every noble sentiment and generous affection.

Again, we ourselves should show more regard for genuine goodness, than for mere intellectual sharpness. Let our praise be awarded not principally to the fine scholarship of our pupils or children, but more to their generous conduct,—the manifestation of all kindly and elevated feeling. In the school-room and the family, she should be first in our regard, who is most deferential to all authority,—most generous in her nature,—most regardful of the feelings of her associates,—most ready to sympathize with all sorrow and participate in all joy,—most affectionate and reverent in her whole spirit and character.

But again, as the highest excellence is secured to the intellectual powers, by their proper exercise,—so here, the young lady who would secure the highest culture of the affections, must reach it by the manifestation of all worthy feeling, in outward action. The benevolent spirit is fostered best by benevolent deeds,—the filial affection by filial obedience,—fraternal love by kindness in word and act toward those who sustain to us this relation;—and the love of

God by a cheerful exercise of the filial and devoted spirit.

With such a care in the education of young ladies, how many homes would be doubly blest. How many literary wives and daughters would be also affectionate wives and daughters, — bringing the treasures of their knowledge to swell the sum total of domestic happiness, — instead of exalting themselves into an imagined superiority to all the claims and duties of home.

More than this, — how many wives and sisters might atone, in a measure, for the want of great intellectual attainments, by the strength of their domestic affections, and the ever shining beauty of their lives.

But, as already hinted, there are propensities which need to be held in check. While some of these active principles of the soul should be quickened to a higher action, some of them, in certain minds at least, need to be restrained. The love of society, for example, although one of the most important elements of our nature, is very often too strongly developed in the character of woman; and this propensity does not ordinarily become less as she grows older. It drives her from home to her neighbor's house, or draws her into the whirl of fashionable life, and leaves her but few hours for communion with self, and for the quiet enjoyments of home. The love of dress is another of these propensities which is prone to outrun the demands of taste and comfort, while its drafts upon the purse of the provider are less serious than those which it makes upon the brains of the wearer.

Other tendencies in the female mind may need a similar restraint. Whatever feeling or affection protrudes itself beyond the life of a healthful activity, interfering with the harmonious exercise of other powers, is to be trained backward to its appropriate limits. Such may be an excessive, overweening sympathy, a childish fear, or any extravagant sensibility, such as "dies of a rose in aromatic pain," or screams in the presence of a mouse!

I have thus passed rapidly in review, some of the leading elements in woman's character, which call for the educator's care in training. Body and mind, intellect, taste and affection, are but parts of a symmetric whole, which, in their proper and due development, secure to the individual being its just proportion of strength and beauty.

Allow me to say, further, that in all this education, whether of body or mind, of intellect or affection, the highest aid will be derived from the contemporaneous training of the conscience. Of all the powers of the soul, that is most valuable, which enables us to perceive and prompts us to perform the right. The clear perception of duty, and the settled purpose to be ever true to its bidding, argues a higher reach in human excellence than comes from the best physical and intellectual culture. To the attainment of this height in moral character, let our daughters aspire, as the glory of their education. Whatever of strength or of beauty they may draw from a generous culture of other powers, let them ever feel, that by no training is the female character so beautified, by none so strengthened, as by the exercise of a broad benevo-

lence and a true devotion. Permeated by the Christian spirit, every other element of strength is made stronger, and every other grace more perfect.

The fortifying influence of the religious principle finds ample illustration in the lives of Christian females who have been exposed to unusual trials. It is seen in the unquailing heroism with which the female martyr has gone to the faggot and the dungeon. It is seen in the calm endurance of poverty and neglect, of abuse and scorn, which have too often fallen to woman's lot. It has enabled her to bear all sorrow, to endure all pain. When all other powers have been ready to fail; when the body has been worn with toil, and the mind oppressed with care; when affection itself has almost faltered in its office, has a Christian faith infused new strength through all her being, and enabled her to endure. So sustained, she ministers by the bed of the dying, and with calmness awaits the perishing of her fondest hopes. In all her sufferings, she is thus enabled to look beyond the clouds that darken above her earthly heritage, and to hope for a brighter day. Thus she draws from the skies a plenitude of strength, which earth was too poor to give.

Every such exhibition of fortitude is in itself a new line of beauty traced in woman's character. Whether in the home of her youth, or in foreign lands; whether in the retirement of domestic life, or ministering to the woes of others in the haunts of poverty or sin; whatever toil or suffering she endures, under the constraining power of Christian love, gives to her character not strength alone, but beauty as well.

The religious spirit, moreover, is adapted to soften all remaining asperities of individual character, and to harmonize every conflicting power. It chastens every wayward feeling, and deepens every pure affection. Over the highest graces of mere human culture it sheds the superior grace of reverent devotion. Over the concentrated light of all native excellence, it pours the radiance of Heaven.



LECTURE V.

UNCONSCIOUS TUITION.

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By unconscious tuition, I mean that part of a teacher's work which he does when he seems not to be doing any thing at his work at all. It has appeared to me that some of the most nutritive and emphatic functions of an instructor are really being performed while he seems least to be instructing. To apprehend these fugitive and subtile forces, playing through the business of education with such fine energy, and, if possible, to bring them within the range of a practical dealing and discipline, is the scope of my present design. If the topic should fail of entertainment or profit, it will at least yield me this negative advantage, that it will not tempt me to traverse any pre-existing debate, or prejudice, or clique, or dogma.

The central thought of my doctrine is based on

the presumption that the ultimate and total object of the teacher's profession is not the communication of knowledge ; nor even, according to the favorite modern formula, the stimulating of the *knowing faculty*, if by the knowing faculty we understand a faculty quite distinguished and separate from the believing faculty, the sensibility, and the will. It has been generally admitted, for a long time, that education does not consist in inserting facts in the pupil's memory, like specimens in a cabinet, or apples dropped into an empty barrel, or freight stowed in the hold of a ship. But not only must we dismiss those mechanical resemblances, which liken the mind to a storehouse, a granary, a museum, or a library ; we must also carry our conception of learning above the notion of an agile and adroit brain. Education does not consist in provoking bare intellectual dexterity, any more than in presenting ascertained truth to the intellectual perceptions ; nor in both together. Education involves appeals to faith, to feeling, to volition. The realm of positive science shades off on every side — not by abrupt transition, but by imperceptible gradations — into the realm of trust ; nor does science consult her dignity more than her modesty when she undertakes to sharpen the partition-line of hostility between knowledge and belief. So does the true training of the mind implicate an engagement of the affections, including taste or the sense of beauty, and love or the sense of good, both the mind's freedom and its harmony being equally dependent on a healthy heart. And so, again, the understanding and the feelings wait on that brave executor, the will ;

and nobody can be wise who leaves its scholarship neglected.

In a word, in any liberal or Christian acceptance, education is not the training of the mind, but the training of the man. Being the discipline of an organized subject, it is organic in its own nature. No analytical classification can partition off the elements of humanity like the ingredients of a soil. Even of a tree we cannot rear a single branch independently of the others, unless we kill the others back by violence. One-sidedness has been the vice of all systems of education hitherto, and every legitimate advance has been an approach to the recognition of the unity and indivisibility of the educated being as a living and infinite soul.

Let us proceed, on the ground of this principle, with our proper theme. My main propositions are these three: 1st. That there is an educating power issuing from the teacher, not by voice nor by immediate design, but silent and involuntary, as indispensable to his true function as any element in it. 2d. That this unconscious tuition is yet no product of caprice, nor of accident, but takes its quality from the undermost substance of the teacher's character. And 3d. That as it is an emanation flowing from the very spirit of his own life, so it is also an influence acting insensibly to form the life of the scholar.

I. I remind the teacher of a fact, which I presume may have been some time disclosed to him, in his dealings with almost any truth in its more secret relations, viz., that all true wisdom involves a certain something that is inexpressible. After all you have

said about it, you feel that there is something more which you never can say, and there is a frequent sensation of pain at the inadequacy of language to shape and convey—perhaps also the inadequacy of the conceptions to define—that secret and nameless thought, which is the delicious charm and crown of the subject, as it hangs, in robes of glory, before your mind. Any cultivated person, who has never been oppressed by this experience, must be subject, I should say, to dogmatism, pragmatism, conceit, or some other comfortable chronic infirmity. Where the nature is rich and the emotions are generous, there will always be a reverential perception that ideas only partly condescend to be embodied in words. So it is always found that the truest effects of eloquence are where the expression suggests a region of thought, a dim vista of imagery, an oceanic depth of feeling, beyond what is actually contained in the sentences. You have to judge an orator as much by what he leaves out as by what he puts in. *He* uses words with the true mastery of genius, who not only knows how to say exactly and lucidly, and with the fewest sounds, the thing he thinks, but how to make what he does say indicate that diviner part of wisdom which must remain forever unsaid. The cleanest rhetorical directness is united with the strongest sense of mystery. You hear thoughts, perfectly within the range of the understanding, sublimely uttered, and you are made aware of the nearness of a world whose thoughts are more sublimely unuttered. Instances at once occur in Shakspeare, in Sir Thomas Browne, in Dante, and, more than in any other living writer,

I think, in Thomas De Quincey. So sings old Marlowe :

“If all the pens that poets ever held
Had fed the feeling of their master’s thoughts,
And every sweetness that inspired their hearts,
And minds, and muses on admired themes;
If all the heavenly quintessence they ’still
From their immortal flowers of poesy,
Wherein, as in a mirror, we perceive
The highest reaches of a human wit;
If these had made one poem’s period,
And all combined in beauty’s worthiness,
Yet should there hover in their restless heads,
One thought, one grace, one wonder, at the best,
Which into words no virtue can digest.”

Nature herself gives us a broad hint to the same purpose. Just when she discloses to our admiration any of her grandest pictures or sculptures, she shuts our lips ; “ My children, be still,” that august school-mistress sternly says to us, the moment she lifts the veil from before any special majesty or splendor. When we are most moved in any way, she thus prisons our souls in dumb solitude, and makes us feel the utter helplessness of our tongues. If we are presumptuous enough to talk, she secretly rebukes our babbling. The less imposing and lighter aspects of nature permit us to be sociable ; but when her diapason-voice sounds, our impertinent ones must cease. A loquacious company may prattle and jest while they float among the winding straits of a picturesque harbor, shut in by the limitations of that narrow scenery ; but, if they have souls within them, they will grow thoughtful and silent as they sail out upon the infinite ocean, amid the sublime simplicity of the

himself, applying them even there to immortal souls? Let us not wrong the dignity of such an employment by denying its connection with things unspeakable.

I return, however, to the direct path of my subject. And while I maintain that the scholar ought by all means to learn, from the sympathies of the teacher's spirit, that every study he follows is intertwined with moral obligations, and is related to a divine source, in ways which no text-book does or can lay down, I proceed to more specific statements. It is not in respect to particular branches of instruction, but in respect to what we may call *the moral power of the teacher's own person*, as something, indeed, in which the right action and the best success of *all* kinds of instruction are bound up, that I affirm the necessity of this unspoken and unconscious influence.

If we enter successively a number of school-rooms, we shall probably discover a contrast something like this. In one we shall see a presiding presence, which it will puzzle us at first sight to analyze or to explain. Looking at the master's movements — I use the masculine term only for convenience — the first quality that strikes us is the absence of all effort. Every thing seems to be done with an ease which gives an impression of spontaneous and natural energy; for, after all, it *is* energy. The repose is totally unlike indolence. The ease of manner has no shuffling and no lounging in it. There is all the vitality and vigor of inward determination. The dignity is at the farthest possible remove from indifference or carelessness. It is told of Hercules, god of real force, that "whether he stood, or walked, or sat, or whatever

thing he did, he conquered." This teacher accomplishes his ends with singular precision. He speaks less than is common, and with less pretension when he does speak; yet his idea is conveyed and caught, and his will is promptly done. When he arrives, order begins. When he addresses an individual or a class, attention comes, and not as if it was extorted by fear, nor even paid by conscience as a duty, but cordially. Nobody seems to be looking at him particularly, yet he is felt to be there, through the whole place. He does not seem to be attempting anything, elaborately, with anybody, yet the business is done, and done remarkably well. The three-fold office of school-keeping, even according to the popular standard, is achieved without friction and without failure. Authority is secured, intellectual activity is stimulated, knowledge is got with a hearty zeal.

Over against this style of teacher we find another. He is the incarnation of painful and laborious striving. He is a conscious perturbation; a principled paroxysm; an embodied flutter; a mortal stir; an honest human hurly-burly. In his present intention he is just as sincere as the other. Indeed, he tries so hard that, by one of the common perversions of human nature, his pupils appear to have made up their minds to see to it that he shall try harder yet, and not succeed after all. So he talks much, and the multiplication of words only hinders the multiplication of integers and fractions, enfeebles his government and beclouds the recitation. His expostulations roll over the boys' consciences like obliquely

shot bullets over the ice ; and his gestures illustrate nothing but personal impotency and despair.

How shall we account for this contrast ? Obviously there is some cause at work in each case other than the direct purpose, the conscious endeavor, the mental attainments, or the spoken sentiments. Ask the calm teacher—him who is the true *master* — master-workman, master of his place and business — ask him the secret of his strength, and he would be exceedingly perplexed to define it. Tell the feverish one that his restlessness is his weakness, and he will not be able to apply an immediate correction. What are we obliged to conclude, then, but that, in each of these instances, there is going on an unconscious development of a certain internal character or quality of manhood, which has been accumulating through previous habits, and which is now acting as a positive, formative and mighty force in making these boys and girls into the men and women they are to be ? And it acts both on their intellectual nature and the moral ; for it advances or dissipates their studies, while it more powerfully affects the substance and tendencies of character.

Now there are different organs in our human structure, which serve as media for expressing and carrying on this unspoken and unconscious influence, so that it shall represent exactly what we are. That is, to atone for the defects of language, and moreover, to forestall any vicious attempts we might make at deception, the Creator has established certain signs of his own which shall reveal, in spite of our will, the moral secret.

One of these is the temper ; or, rather, that system of nervous network, by which temper telegraphs its inward changes to the outward world. The temper itself, in fact, is one of the ingredients in our composition most independent of immediate and voluntary control. Control over it is gained by the will only through long and patient discipline ; and so it is an effectual revealer of our real stuff. It acts so suddenly, that deliberation has not time to dictate its behavior ; and, like other tell-tales, it is so much in a hurry, that an after-thought fails to overtake the first message. It lets the hidden man out and pulls off his mask. This temper is doing its brisk publishing business in every school-house. No day suspends its infallible bulletins, issued through all manner of impulsive movements and decisions. Every pupil reads them, for there is no cheating those penetrating eyes. He may not stop to scrutinize, or even state to himself his impression ; but he takes it ; it enters into him ; it becomes a part of himself. By the balm or the irritation, by the sweetness or the sourness, by his tacit admiration or his ugly resistance, he is being fashioned under that ceaseless ministry. It is either the dew of genial skies enriching him, or it is the continual dropping of a very rainy day, which Solomon himself compares to a "contentious woman," though he probably had not a cross "school ma'am" in his mind. Nor are these formative phases of temper confined to the two extremes commonly suggested, of anger and amiability. They run through an endless variety of delicate intermediate shadings. They partake of the whole circle of dispositions. They are as

many as the degrees of virtue and vice, honor and shame. Every teacher moves through his school and conducts his exercises, a perpetual and visible representation to all under him of some sort of temper. When he least thinks it, the influence keeps going out. The sharpest self-inspection will scarcely inform him, moment by moment, what it is ; but his whole value as a guide and companion to the young is determined by it ; his whole work is colored by it. Penalties imposed in passion are proverbially the seeds of fresh rebellions, and the relative impressions of milder moods are no less certain. Whatever temper you have suffered to grow up in the gradual habit of years, that will get a daily revelation over your desk as visible as any map on the walls.

Another instrument of this unconscious tuition is the human face. There is something very affecting in the simple and solemn earnestness with which children look into their elders' faces. They know by an instinct, that they shall find there an unmistakable signal of what they have to expect. It is as if the Maker had set up that open dial of muscle and fibre, color and form, eye and mouth, to mock all schemes of concealment, and decree a certain amount of mutual acquaintance between all persons, as the basis of confidence or suspicion. All the vital spirits of brain and blood are ever sending their swift demonstrations to that public indicator. It is the unguarded *rendezvous* of all the imponderable couriers of the heart. It is the public playground of all the fairies or imps of passion. If you come before your pupils, after dinner, your countenance gross and stupid with animal

excess, do you suppose the school will not instinctively feel the sensual oppression, and know Silenus by his looks? A teacher has only partially comprehended the familiar powers of his place, who has left out the lessons of his own countenance. *There* is a perpetual picture which his pupils study as unconsciously as he exhibits it. His plans will miscarry, if he expects a genial and nourishing session, when he enters with a face blacker than the blackboard. And very often he may fail entirely to account for a season of rapid and sympathetic progress, which was really due to the bright interpretations and conciliatory overtures glancing unconsciously from his eyes, or subtly interwoven in the lines of frankness and goodwill about his lips. The eye itself alone, in its regal power and port, is the born prince of a school-room. He answers a score of questions, or anticipates them, by a glance. "The human countenance," it has been said, "is the painted stage and natural robing-room of the soul. It is no single dress, but wardrobes of costumes innumerable. Our seven ages have their liveries there, of every dye and cut, from the cradle to the bier;—ruddy cheeks, merry dimples, and plump stuffing for youth; line and furrow for many-thoughted age; carnation for the bridal morning, and heavenlier paleness for the new-found mother. All the legions of desires and hopes have uniforms and badges there at hand. It is the loom where the inner man weaves, on the instant, the garment of his mood, to dissolve again into current life when the hour is past. There it is that love puts on its celestial rosy red; there lovely shame blushes and mean shame

looks earthy; there hatred contracts its wicked white; there jealousy picks from its own drawer its bodice of settled green; there anger clothes itself in black, and despair in the grayness of the dead; there hypocrisy plunders the rest, and takes all their dresses by turns; sorrow and penitence, too, have sackcloth there; and genius and inspiration, in immortal hours, encinctured there with the unsought halo, stand forth in the supremacy of light."

What then? Can a man look otherwise than nature made him to look? Can he reconstruct his features? Can he resolve his face into beauty by a purpose? I reply, nature made his countenance to reflect the spirit of his life. It is a common maxim that some faces, plainest by the rules of classic symmetry, are noble with moral dignity and radiant with spiritual light. The faces we love to look at, over and over again, must be the really beautiful faces, and these are the faces of lovely persons, no matter about your Juno or Apollo. Said Chrysostom, speaking of Bishop Flavian, who had gone to intercede with the Emperor for the rebellious citizens of Antioch, "The *countenance* of holy men is full of spiritual power." This kind of beauty, the only real kind, is producible. The soul, such as it is, will shine through. But the completeness of that transformed expression will be seen only where the long patience of self-control, and the holiest sincerity of love, and the slow triumph of unselfish principle, have wrought their interior work, moulding the inner man into a nobleness that the outward shape may honestly image.

Another of these unconscious educatory forces is

the voice; the most evanescent and fugitive of things, yet the most reliable as a revealer of moral secrets. The voice, I mean now, not as an articulate medium of thought — that would be its *conscious* function, and that we here expressly set aside — but the voice as a simple sound, irrespective of syllables, and by its quality and volume, by tone, modulation, wave, and cadence, disclosing a disposition in the heart. It must have occurred to us all, how brave and long-continued and sore struggles of right with wrong in the conscience, the secret conflict of heaven with hell, Ormuzd with Ahriman in the bosom, may have been the needful preparation that gave one note of the voice, apparently falling as the most careless of acts, its sweet, celestial accent. I have no doubt that the unexplained reason why some persons remain strangely repulsive to us in spite of all resolute efforts to overcome the aversion, may be owing to some uncongenial quality betokened only in the tones of the voice. And it is familiar how the magic of a euphony, made musical and gracious by pity and love, wins wonderful convictions. I remember hearing a thoughtful person, of fine moral intuitions, who had been a little tormented by the eccentricities of a man of genius, say that all his annoyances vanished before the marvellously affecting pathos with which this odd visitor spoke the single word *Good-night*. We all remember the story of our philanthropic country-woman quieting the rage of a maniac by her tones. Elizabeth Fry used to do the same thing at Newgate. What we only need to remember is, that into these unpremeditated sounds goes the moral coloring of a

character compacted in the deliberate formation of years. And if we would breathe magnanimity, we must be, we must *have been*, magnanimous.

Still another of the silent but formative agencies in education is that combination of physical signs and motions which we designate in the aggregate as *manners*. Some one has said, "A beautiful form is better than a beautiful face; but a beautiful behavior is better than a beautiful form. It is the finest of the fine arts. It abolishes all considerations of magnitude, and equals the majesty of the world." A treatise that should philosophically exhibit the relative proportion of text-books and mere manners, in their effects on the whole being of a pupil, would probably offer matter for surprise and for use. It was said that an experienced observer could tell, in Parliament, of a morning, which way the ministerial wind blew, by noticing how Sir Robert Peel threw open the collar of his coat. Manners are a compound of form and spirit—spirit acted into form. The reason that the manner is so often spiritless and unmeaning is, that the person does not contain soul enough to inform and carry off the body. There is a struggle between the liberty of the heart and the resistance of the machine, resulting in awkwardness whenever the latter gets the advantage. The reason a person's manner is formal is, that his sluggish imitation of what he has seen, or else a false and selfish ambition, comes in between his nature and his action, to disturb the harmony and overbear a real grace with a vicious ornament. The young, quite as readily as the old, detect a sensible and kind and high-hearted nature,

or its opposite, through this visible system of characters, but they draw their conclusion without knowing any such process, as unconsciously as the manner itself is worn. The effect takes place both on the intellectual faculties and the affections; for very fine manners are able to quicken and sharpen the play of thought, making conversation more brilliant because the conceptions are livelier. D'Aguesseau says of Fenelon, that the charm of his manner, and a certain indescribable expression, made his hearers fancy that instead of mastering the sciences he discoursed upon, he had invented them.

Manners also react upon the mind that produces them, just as they themselves are reacted upon by the dress in which they appear. It used to be a saying among the old-school gentlemen and ladies, that a courtly bow could not be made without a handsome stocking and slipper. Then there is a connection more sacred still between the manners and the affections. They act magically on the springs of feeling. They teach us love and hate, indifference and zeal. They are the ever-present sculpture-gallery. The spinal cord is a telegraphic wire with a hundred ends. But whoever imagines legitimate manners can be taken up and laid aside, put on and off, for the moment, has missed their deepest law. Doubtless there are artificial manners, but only in artificial persons. A French dancing-master, a Monsieur Turveydrop, can manufacture a deportment for you, and you can wear it, but not till your mind has condescended to the Turveydrop level, and then the deportment only faithfully indicates the character again. A noble and

attractive every-day bearing comes of goodness, of sincerity, of refinement. And these are bred in years, not moments. The principle that rules your life is the sure posture-master. Sir Philip Sidney was the pattern to all England of a perfect gentleman, but then he was the hero that, on the field of Zutphen, pushed away the cup of cold water from his own fevered and parching lips, and held it out to the dying soldier at his side! If lofty sentiments habitually make their home in the heart, they will beget, not perhaps a factitious and finical drawing-room etiquette, but the breeding of a genuine and more royal gentility, to which no simple, no *young* heart will refuse its homage. Children are not educated till they catch the charm that makes a gentleman or lady. A coarse and slovenly teacher, a vulgar and boorish presence, munching apples or chestnuts at recitations like a squirrel, pocketing his hands like a mummy, projecting his heels nearer the firmament than his skull, like a circus clown, and dispensing American saliva like a Member of Congress, inflicts a wrong on the school-room for which no scientific attainments are an offset. An educator that despises the resources hid in his personal carriage, deserves, on the principle of Swedenborg's retributions, *similia similibus*, or "like deserves like," to be passed through a pandemonium of Congressional bullying.

I have thus specified some of the palpable channels through which the stream of this unconscious influence flows. After all, however, there is a total impression going out from character, through the entire person, which we cannot wholly comprehend under

any terms, nor grasp in any analysis. We now and then meet a person who, we cannot tell how, by the mere magnetism of his being, kindles our enthusiasm and liberates our faculties. History tells of persons whose presence, by virtue of a secret pureness of essence, was aromatic to the senses. I have been told by a Chippewa Indian, that the men of his own tribe and those of the Sioux, between whom there has been a deadly feud for generations, although their forms and features and dress are not at all distinguishable, yet recognize one another for enemies at the greatest distance, selecting foe from friend with the infallible precision of a savage instinct. "Each faculty," it is written, "and each fixed opinion, spaces the body to suit its own play; whence sects and parties wear their bodies for liveries, and are dry or juicy, liberal or stinted, sensual or spirited, according to the openness that their tenets put into their lungs, and their lungs into their livers and frames."

A very competent critic, Mrs. Jameson, speaks thus of the "Life and Letters of Dr. Arnold," the great educational chief of modern times: "I never read a book of the kind with a more harmonious sense of pleasure and *approbation*. Page after page, the mind which was unfolded before me seemed to be a brother's mind—the spirit, a kindred spirit. It was the improved, the elevated, the enlarged, the enriched, the every way superior reflection of my own intelligence, but it was certainly *that*. I felt it so from beginning to end. Exactly the reverse was the feeling with which I laid down the 'Life and Letters of

Southey. I was instructed, amused, interested; I profited and admired, but with the *man* Southey I had no sympathies; my mind stood off from his; the poetic intellect attracted, the material of the character repelled me. I liked the embroidery, but the texture was repugnant." And that impression is as much more practical and efficient in the school-room than elsewhere, by as much as the place is more circumscribed and simple, more subject to unity and system, the insight of the observers more unsophisticated and their age more plastic. It is the impression which is the moral resultant of all that the teacher has grown up to be—the perpetually overflowing *animus* or spirit, of the sum total of his manhood, weak or strong, sound or corrupt, candid or crafty, generous or mean, sterling or counterfeit, heathen or Christian.

Nor need it cast any suspicion on this doctrine that it implies a power acting which we cannot shut up into definitions; certainly not as long as we are born out of one indefinable mystery and die into another. It is a property of man, no less than of even material things, that he carries along with him more than can be measured by his literal dimensions. Why, there is not a flower in all God's gardens but suggests more meaning to the heart than Linnæus himself could extract from its calyx by botanic manipulations. The graceful outline of mountains, the splendor of planets, the shimmer that hangs over the curved sea in a summer noon, the awfulness of midnight, are far more to us than any philosophic data can describe. The commonest objects take on attributes and exert a power not at all accounted for by their matter or visible

uses. The house where I was born says something to me, and I thank Him who dwells in a house not made with hands, inhabiting eternity, for it — something which cannot be interpreted by the wood, and iron, and mortar, and clay that compose the structure, nor yet by the proportions into which architecture has fashioned them. Its language is eloquent with the immaterial voice, "the unwritten poetry," and the fleeting images that cluster about those lyric names, Childhood and Home.

The Bible that your mother gave you borrows its beauty from no book-maker's art; and before you open its leaves to read, it has sent in a mystic message upon your soul. There are household hymns, divine parables, inspired prophecies, half whose value consists, not in what they literally or purposely disclose, but in what they intimate by association. Shall we hesitate to ascribe a richer measure of the same kind of influence to him who is animated by a living spirit, and to own a virtue going out from him, the unconscious revelation of his acquired and inward character?

There is one kind of education, too, which has never yet perhaps had exact justice done it under any system, which must be carried forward by this indirect and pictorial method. I mean the imagination; that genial, benignant, Divinely-given faculty. By express tuition you can do almost nothing for it, and what you do you will be likely to do wrong. But unconscious forces within you will stimulate it. And how richly it rewards such nurture! I doubt whether there is any department of even material prosperity that

does not stand somehow indebted either for impulse, or courage, or adorning, to the imagination, and whether there is any kind of work that reaches its highest perfection without some of its wonders and pictures. Not a mechanics' bench, nor farmers' home, but imagination has touched it, transfigured it, blessed it with her wand.

Stillingfleet, I know, calls the imagination "a shop of shadows," but it has brightened more shops than it has shaded; and Stillingfleet is not the only preacher that has reviled the source of much of his own power. Imagination acts through association, through form and motion, through glances, through what is most human in our humanity. It is the aureola of common life and the morning light of hope. How many burdens it has eased, how many threatening calamities it disarms, how many clouds it tips with gold, how much homely drudgery it clothes in garments of splendor! Hunt's lines are true as beautiful, in their condensed significance, and suit my purpose as exactly as if they were written for it:

"Fancy's the wealth of wealth, the toiler's hope,
The poor man's piecer-out, the art of nature,
Painting her landscapes twice; the *spirit* of fact
As matter is the body; the pure gift
Of heaven to poet and to child; which he
Who retains most in manhood, being a man
In all things fitting else, is most a man,
Because he wants no human faculty,
Nor loses one sweet taste of the sweet world."

Then I think of the dull, stupid scholars in every school; the poor brains that text-books torment; the sad, pitiable dunderheads, with capacity enough for

action perhaps by-and-by, but dismally puzzled for the present by these mysteries of geography and fractions. What a jubilee to them is the day they find an animated and vital teacher, who teaches by all the looks, and motions, and heart-beats, and spirit of him, as well as by those dreary problems and ghastly pages. There is no grade of intellect that this highest learning of the soul does not reach, and so it is a kind of impartial gospel, uplifting glad tidings to encourage despair itself.

It helps, negatively, to the same conclusion, that no moral influence that is put forth, as by deliberate contrivance to put it forth, avails much. It seems as if to go about in cool blood to undertake an influence — to get it up and spend it, forfeited the privilege, like getting up sympathy by a conspiracy, or falling in love, with a prospectus. Whoever heard of a man becoming influential by saying: "Go to, now, I propose to be influential?" Something about this great sympathetic force requires that it should be, in a sense, indirect and unconscious, in order that it be valid. There is a providential necessity that it be got by preliminary accretions of merit, and be distributed because it cannot be helped, or rather distribute itself. We all hate, with a wholesome sort of disgust, the canting formalist, who approaches us with the unctuous advertisement that he intends to operate on us with sanctifying manners, like the pattern young man who offered, in the newspaper, to go into a family where his influence would pay his board. Nobody discerns this assumption of character sooner than boys and girls. Matters of mere technical informa-

tion may be legitimately conveyed by almost any tongue, but to exercise the power of character, a character must have been earned. The title must have been won by a heroic tone, habitually high. And then its influence, moulding these pliant young natures around you, will be as sure as it is silent. Nothing can keep it back. Character is a grand creation in itself. But its grandeur never remains an abstraction. In moral life, influence is the complement of being.

II. It is time, then, to pronounce, more distinctly, a fixed connection between a teacher's unconscious tuition and the foregoing discipline of his life. What he is to impart, at least by this delicate and sacred medium, he must be. "No admittance for shams" is stamped on that sanctuary's door. Nothing can come out that has not gone in. The measure of real influence is the measure of genuine personal substance. How much patient toil, in obscurity, so much triumph in an emergency. The moral balance never lets us overdraw. If we expect our drafts to be honored in a crisis, there must have been the deposits of a punctual life. To-day's simplest dealing with a raw or refractory pupil, takes its insensible coloring from the moral climate you have all along been breathing. Celestial opportunities avail us nothing unless we have ourselves been educated up to their level. If an angel come to converse with us on the mountain top, he must find our tent already pitched in that upper air. Each day recites a lesson, for which all preceding days were a preparation. Our real rank is determined, not by lucky answers, or some brilliant im-

promptu, but by the uniform diligence. For the exhibition-days of Providence there is no preconcerted colloquy — no hasty retrieving of a wasted term by a stealthy study on the eve of the examination. Bonnivard, Huss, Wyclyffe, Alfred, Cromwell, Washington, Madame Roland, Sir John Franklin, these valiant souls were not inoculated for their apostleship *extempore*. The roots of all their towering greatness, so brave to the top, ran back under the soil of years.

I have seen a sudden thunder-gust smite an elm on one of our river-meadows, tossing its branches, twisting its trunk, prying at its root till it writhed, as if wrestling with an invisible Titan, and tearing off a few light leaves to whirl in airy eddies, but yet struggling in vain to unsettle the firm and elastic lord of the green valley from its place. Did the earth give her graceful and kingly child, as the cloud came up, any special props or braces, any thicker bark, or longer root to breast the shock? All these had to be provided in the persevering nurture of spring suns and winter blasts, sap-giving summer nights and dripping autumn rains, when no eye could mark the gradual growth. The tempest did not create the vigor which it tried and proved, and left erect as ever.

Test these general positions, in their practical bearing, on your employments, as before, by a familiar example. It is in the experience of most teachers, I presume, that on certain days, from first to last, as if through some subtile and untraceable malignity in the air, the school-room seems to have fallen under the control of a secret fiend of disorder. There is nothing apparent to account for this epidemic perver-

sity. All the ordinary rules of the place are in full recognition. The exercises tramp on in the accustomed succession. The parties are arranged as usual. There are the pupils, coming from their several breakfasts, bringing both their identity and their individuality; no apostasy nor special accession of depravity, over night, has revolutionized their natures; no conspiracy out of doors has banded them into a league of rebellion. Yet the demoniacal possession of irritability has somehow crept into the room and taken unconditional lease of the premises. You would think it was there before the first visible arrival. The ordinary laws of unity have been suddenly bewitched. The whole school is one organized obstruction. The scholars are half-unconscious incarnations of disintegration and contra-position—inverted divisors engaged in universal self-multiplication!

How is such a state of things to be met? Not, I think, you will agree, by direct issue; not *point blanc*. You may tighten your discipline, but that will not bind the volatile essence of confusion. You may ply the usual energies of your administration, but the resistance is abnormal. You may flog, but every blow uncovers the needle-points of fresh stings. You may protest and supplicate, scold and argue, inveigh and insist, the demon is not exorcised, nor even hit, but is only distributed through fifty fretting and fidgeting forms. You will encounter the mischief successfully, when you encounter it indirectly. What is wanted, is not a stricter sovereignty, but a new spirit. The enemy is not to be confronted, but diverted. That audible rustle through the room comes

of a moral snarl, and no harder study, no closer physical confinement, no intellectual dexterity will disentangle it. Half your purpose is defeated if the scholars even find out that you are worried. The angel of peace must descend so softly that his coming shall not be known, save as the benediction of his presence spreads order, like a smile of light, through the place. If a sudden skilful change of the ordinary arrangements and exercises of the day takes the scholars, as it were, off their feet; if an unexpected narrative, or fresh lecture on an unfamiliar theme, kept ready for such an emergency, is sprung upon their good-will; if a sudden resolving of the whole body into a volunteer corps of huntsmen, on the search of some etymological research, the genealogy of a custom, or the pedigree of an epithet surprises them into involuntary interest; or, in a younger company, if music is made the Orphean minister of taming savage dispositions again, then your oblique and unconscious tuition has wrought the very charm that was wanted; the room is ventilated of its restless contagion, and the Furies are fled.

Or if, as is more than probable, the disorder was in the teacher himself; if the petulance of the school all took its origin in the disobedience of some morbid mood in the master's own mind or body, and only ran over, by sympathetic transmission, upon the benches, so that he saw it first in its reflection there, of what use to assail the insubordination by a second charge out of the same temper? His only remedy is to fall back on the settled spiritual laws of his being. He must try to escape out of the special disturbance into

a general harmony. He must retreat, in this emergency of temptation, into those resources of character, principle, affection, provided by the previous and normal discipline of his soul. This he will achieve by some such process as that just now specified, displacing the ground of a direct and annoying conflict by new scenery, and, rather leaping up out of the battle, with foes so mean, than staying to fight it out on their level.

On the other hand, you sometimes find yourself taken up into those lofty moods where you feel gifted with an unwonted competency. You are equal to all encounters then. Your spiritual atmosphere is bracing and elastic. Every opportunity offers itself, like an instrument, right end first. The school, the study, the workshop, seems to have been waiting for you to arrive. Every yesterday was like the Jewish preparation-day for a Sabbath. All things are possible. The school-room that day, and all the planet, is under your feet. The recitations take the pitch of your own will; your sentences of explanation come out round and clear, like golden drops. Your steps are the march of a conqueror. Impediments are annihilated. Order is spontaneous.

These elevated and depressed moods serve as high and low water-marks to show the sweep of the tidal vibration. But neither the one nor the other is produced by a direct volition. They come by indirection. The springs that produce the ebb and flow lie back of all proximate causes, among the more comprehensive laws of character. And when your state is most free and effective, you feel that

the best effect, after all, is not so much exerted by intention as by some involuntary spirit of felicity possessing you. Your success is due, not to specific undertakings at the moment, so much as to an unconscious influence, acting through your person as its organ, a motive of itself. The same thing is revealed to us, if we fix our attention on that common word, good-nature. Good-nature is one of a school-teacher's benignant forces. And it is a force at once unconsciously exerted, and slowly acquired or kept; a reservoir, and not a spout, nor an April shower.

Something analogous takes place in the purely intellectual part of our nature. And this is best illustrated by those acts of the mind which are creative or inventive. A subject that you labor painfully to unfold at one time, at another time unfolds itself. That happens, I dare say, to you, which is common enough with writers of sermons; after special elaborate efforts to exhaust a topic, or to set distinctly forward its central idea, he may be apprised that he has only preached *about* the thought, but has not preached *it*; while, in some subsequent performance, when he was not trying, he struck the mark exactly in the eye. The thing he spent a whole discourse in trying to say without getting it said, after all, says itself in a dozen natural words. Of course, the internal relations of truth with itself have not changed, but he has changed, and has become a more simple medium, or voice, for truth to speak by.

The question is a practical question: Are these occurrences the anomalies they appear, or are they subject to a secret law? Was the final and unex-

pected elucidation of the theme in no way indebted to the previous exercise? Or, was the clarified mental faculty, when the nebulous conception came out into strong, sharp light, the result of no foregoing discipline, or immediate and determinable cause, affecting the health of the brain? Is it certain that the "dark days" at school are totally inexplicable phenomena, and inevitable? Or can those other days of liberty and joy never be created at will?

It is my belief, that these instances I have cited are simply extreme examples of a force which runs through all our life, the force of a funded but unreckoned influence, accumulated unconsciously, and spending itself through unconscious developments; in other words, that these special moods, whether dense or rare, which appear to come and go without our control and without law, are yet the result of causes pertaining to the regular growth of character. I believe that whenever psychology and physiology shall come to be as exactly understood as the mathematical relations of astronomy, one of these freaks of temperament may come to be as confidently predicted as an eclipse of the sun. It is an outbreak, under prepared conditions, of a moral quality inbred by foregoing habits, however mixed and obscure. In short, there is a spirit of the school-room; not to be waited for, like a miraculous Pentecost, but to be earned, and gained, and unfolded, like every great spiritual treasure in our life, under the steady grace of God.

III. My third and final point is, that, as the unconscious tuition emanates from the inmost spirit of the teacher's life, not by accident nor lawless caprice, but

in real accordance with the antecedent growth and quality of his character, so it is the most decisive energy moulding the interior life of the scholar. The whole divine economy, as respects our constitution, renders it impossible to detach the power of a man's speech from the style of his personal manhood. A handsome but heartless speaker never yet stole the secret of a sincere conviction. He may gain an unlimited admiration, but he is abridged of permanent strength. The climate of abstract and unembodied thought is a polar zone. If there is a moral ingredient in the business of education at all, then, as with all other institutions that affect society, the question is paramount, What is the quality, temper, life of the speaking man? When an aspirant for public office, of a vicious substance or no substance at all, is defeated in his ravenous and lying ambition, however correct his mere political opinions, there is a divine justice in his disappointment. And we are well persuaded, if we are good citizens, that when chicane and falsehood gain a temporary promotion, the Nemesis that can afford to wait is not outwitted. The world's ardent and lasting enthusiasms centre in some great personal object. How it would mock every admiring and reverential sentiment we cherish toward the august and endeared memory of the Father of his Country, if we were told to expunge from our minds all notion of what Washington *was* as a man, erase that lofty figure from the early scenery of the nation's history, sink his personal characteristics, and think only of the written words preserved to us in Mr. Sparks' collection of his correspondence and political documents!

Personal relations, friendships, sympathies, clasped hands, answering eyes, touch, symphonious heart-beats, constitute the chief charm and privilege and joy of existence. We can easily conceive of all the bare *materiel* of instruction being conveyed into a school-room through a mechanism of pipes in the wall, or maps let down by pulleys, and its discipline administered by a veiled executioner, no heart-relations being suffered to grow up between teacher and taught. Into what sort of a bleak degradation would a generation be reduced by such a machinery? Yet every teacher approaches to that metallic and unilluminated regimen who lets his office degenerate into a routine; who plods through his daily task-work like the tread-wheel wood sawing-horse in the railway-station shed, with no more freshness of spirit than the beast, and no more aspiration than the circular saw he drives; who succumbs to the deadening repetition, and is a virtual slave, yoked under bondage to the outside custom of his work. All sorts of human service are more or less exposed to be paralyzed by this torpor of routine; but no intellectual profession stands in more peril of coming under the blight of it than that of the teacher, partly for the reason that the same lessons recur, and partly because of the distance of attainment separating the preceptor from the pupil. There are some lawyers who plead like parrots; some doctors who give medicine as mechanically as a trip-hammer smites iron; some preachers who preach only from the throat outward, fetching up no deep breaths from the region of the heart; some manufacturers whose mental motions are as humdrum as their

own shuttles, and engineers as automatic as the valves and levers of their engines. It is a greater mischief than we think, and strikes a deeper damage into the world's honor. Going through the whole lesson of life in the homeliest prose, from spade to sermon, from kitchen to church, from making loaves to making love, from marketing to marriage, such people dwarf down the whole wondrous majesty and mystery of our being to a contemptible carving-mill, turning out so many blocks or blockheads from so much timber. But the wrong done by it is never more disastrous than when it falls on the buoyant, the impressible, the affectionate, and aspiring soul of childhood. Let every beginner, on the threshold of his vocation, earnestly pray and strive to be saved from the doom of a routine teacher!

The world is full of proofs of the power of personal attributes. In most situations—in none more than a school—what a man *is* tells for vastly more than what he *says*. Nay, he may say nothing, and there shall be an indescribable inspiration in his simple presence. Every person represents something, stands for something. At least he represents a value antecedently created in his own character. As was said of Bias, the wise Greek: Himself is the treasure that a whole life has gathered. He stands for the wealth of being that a thousand past struggles have contributed to form. It is a Romish legend, that Christ and the Virgin have appeared to certain saints and impressed sensible and indelible works on their persons. Such signs of heavenly favor are certainly stamped on the great and good whom we revere, by

their secret conflicts, ended in victories. Unobserved, unuttered, unconscious, is the preparation of that power. Eight solitary and suffering years the great modern apostle of Christian missions toiled at his post before a single convert confessed the faith; did he dream of the mighty influence those obscure and patient years were building up, to react on the faith and inspire the zeal of all believing souls, thus *re-Christianizing Christendom*? So his wise and calm biographer — if I may be pardoned this reference to a living educator whose wisdom you have all seen and felt as well as heard — has often seemed to me a striking illustration of the strength that lives in simple character, apart from, beyond and above, all the literal contents of all speech and all actions. And when we ascend from human personages to the Divine, and behold the Lord of all souls, just before his crucifixion, bending to wash his disciples' feet, we have, in that visible posture of condescension, a symbolizing of the whole humility of his religion — an incarnation of his redeeming office, which, like the cross itself, no language can translate. Seneca advised one of his friends to represent to himself Cato, or Socrates, or some other sage, as a constant observer — as a formative power. Alexander's statue had no such stimulus to inflame Cæsar, as the schoolmistress of a dozen pupils has to raise ennobling resolves in their susceptible blood.

There is a touching plea in the loyal ardor with which the young are ready to look to their guides. In all men, and in women more than in men, and in children most of all, there is this natural instinct and

passion for impersonating all ideal excellence in some superior being, and for living in intense devotion to a heroic presence. It is the privilege of every teacher to occupy that place, to ascend that lawful throne of homage and of love, if he will. If his pupils love him, he stands their ideal of an heroic nature. Their romantic fancy invests him with unreal graces. Long after his lessons are forgotten, he remains, in memory, a teaching power. It is his own forfeit if, by a sluggish, spiritless brain, mean manners, or a small and selfish heart, he alienates that confidence and disappoints that generous hope.

I would say to all teachers — if I may here express my sense of the unity of their office, in its true interpretation, with my own as a minister in the Church — we have been touching here the most sacred issues of our common duty. It is felt, I believe, more and more every day, by all instructors who do not insult and profane their high calling by mere frivolous or mercenary dispositions, that the saddest perplexity they have to meet is the right moral management of their charge. Would to God we might help one another in that profoundest study! On your intellectual harvest, notwithstanding the inequalities of gifts, you can rely with a comparative assurance, in return for your fidelity. But when you approach the child's conscience and spirit, you confess the fearful uncertainties that invest that mysterious and immortal nature. Need it be always so? Have we no promises from God? Is there no covenant for our children to comfort us? Is not temptation itself subject to spiritual laws, which we may hope more

and more to comprehend as we descend into deeper and deeper fellowship with Him who hath put all things under his feet?

Of this at least we may be sure. The fixed and everlasting principles of character cannot be put aside, nor bribed, nor held in suspense, either to accommodate our moral indolence or to atone for our neglects. What we are daily sowing in self-discipline we shall reap in the failure or success of our work. What is in us will out, spite of all tricks and masks. Genuine souls *tell*, and no hypocrisy can mock or circumvent them. If we mean to train disciples of a Christian virtue, we must march the whole road ourselves. If we would mould the living sculpture, we must first fashion our implements out of purity, simplicity, love, and trust. We are watched, we are studied, we are searched through and through by those we undertake to lead—not in a jealous or malignant criticism, but in earnest good faith. A manhood that is manly, a womanhood that is womanly—these are not such ugly sights that young hearts should turn away from them or disown their fascination. Like produces like. Candor, magnanimity, veracity, tenderness, worship—these are no juvenile graces meant to be set on children's breasts by grown-up teachers on whose own lives their glory never gleams. Not the most unflagging persistence, not the pains-taking that wears out sinews and nerves, and wearies hope itself; not the sharpest correction or the kindest counsel; not the most eloquent exhortations to the erring and disobedient, though they be in the tongues of men or of angels, can move mightily

on your scholars' resolutions, till the nameless, unconscious, but infallible presence of a consecrated heart lifts its holy light into your eyes, hallows your temper, and breathes its pleading benediction into your tones, and authenticates your bearing with its open seal. This, my brothers and sisters, is our necessity. And because it is Heaven's command, it is our sufficient encouragement.

No system of education is complete till it concerns itself for the entire body, and all the parts of human life—a character high, erect, broad-shouldered, symmetrical, swift; not *the mind*, as I said, but *the man*. Our familiar phrase, "whole-souled," expresses the aim of learning as well as any. Your want to rear men fit and ready for all spots and crises, prompt and busy in affairs, gentle among little children, self-reliant in danger, genial in company, sharp in a jury-box, tenacious at a town-meeting, unseducible in a crowd, tender at a sick-bed, not likely to jump into the first boat at a shipwreck, affectionate and respectable at home, obliging in a travelling party, shrewd and just in the market, reverent and punctual at the church, not going about, as Robert Hall said, "with an air of perpetual apology for the unpardonable presumption of being in the world," nor yet forever supplicating the world's special consideration, brave in action, patient in suffering, believing and cheerful everywhere, fervent in spirit, serving the Lord. This is the manhood that our age and country are asking of its educators—well-built and vital, manifold and harmonious, full of wisdom, full of energy, full of faith.

The researches of vegetable chemistry tell us that

flowers borrow their colors, by hidden affinities, out of the separate soils they grow on, though the earthy bed gives no prophetic pledge, to the eye, of the beauty that will bloom from it. A dull, sober, quakerish clay shoots up "the splendid hues of the hypoxis," and the lupine spreads its soft azure petals over the sharp yellow sand. The fringed gentian,

"Blue, blue as if the sky let fall
A flower from its cerulean wall,"

smiles over the blackest mud. There are plants that suck luxuriant verdure from the arid breast of rocks. Others, on margins of the ocean, distil sweetness through roots soaked always in bitter brine; and others seem to breathe in their only nutriment from the air, turning the impalpable ether, by their marvellous alchemy, into snow-white berries or evergreen boughs. But into that more wonderful human stock, of whose nurture I speak, there enter, by influences as concealed, as mysterious, yet as conformable to the divine regularity of the causes in God's economy, not only the blended contributions of all elements in earth, and sea, and air, but the spiritual forces of a living Guide. And so the educated man is meant to be, not a subject of philosophic climates or geographic sections, but the incarnation of an illimitable humanity, with all the universe in his leaping pulses, with life eternal in the organs of his liberal and believing soul.

Teachers are the directors, under Christ, the masters of this immortal rearing. The Prussians have a wise maxim, that whatever you would have appear

in a nation's life you must put into its schools. Entering into the dignity of so grand an enterprise, teachers are the ministers of every higher institution in our social state. They are friends and benefactors of the family. They are builders and strengtheners of the Republic, perpetually reinaugurating the Government. They are apostles for the Church. They are fellow-helpers to the truth of Him who is Father of all families, King over all empires, Head of the Church. If I heartily congratulate them on such possibilities and opportunities of honor, will it be deemed a presumption that I have urged them to be disinterested in that friendship, wise master-builders, faithful apostles ?







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